UNITY
DEVOTED TO PRACTICAL CHRISTIANITY
A Monthly Magazine, issued the 15th of the month by
UNITY SCHOOL OF CHRISTIANITY (Incor.)
Tenth Street and Tracy Avenue, Unity Bldg., Kansas City, Mo.
Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.
SUBSCRIPTION PRICE, ONE DOLLAR PER YEAR.

VOL. 49 KANSAS CITY, MO., AUGUST, 1918 No. 2

THE METAPHYSICS OF ORDER

CHARLES FILLMORE

A man who stands united with his thought conceives magnificently of himself.—*Emerson.*

The hand of God is upon all them that seek him for good.—Ezra 8:22.

The heavens themselves, the planets and this center,
Observe degree, priority and place,
Insisture, course, proportion, season, form,
Office and custom, in all line of order.—*Shakespeare.*

ALL SANE people acknowledge the necessity of observing some law in their daily living, but the great majority have a human standard. Now the whole race is awakening to the knowledge of a Higher Source, and more people are every day giving attention to the law of Spirit in their lives.

Order is heaven's first law. When we receive more spiritual life it is necessary that it be put in right relation. If not so ordered, mental discord will ensue. This applies to all we do. Everything must be in order. If you affirm prosperity, that too must be brought into orderly conditions. You may be declaring life and prosperity and at the same time be holding some disorganizing thought. This will produce inharmony and discord in your affairs. Lack of orderly arrangement of thought is responsible for many delayed demonstrations.

We find in the Scriptures constant reference in sym-

bols, and also direct commands, to order as a fundamental law of the universe and of man. There must be order in the spiritual life as well as the material. All peoples have observed this, and especially the people of God. Paul said, "Let all things be done decently and in order."

The whole world has changed in the last decade in the matter of order. Not so many years ago the average business man piled his letters together on his desk and had to tumble them all over to find what he wanted. Now he has a card index and he knows from a glance at the card just where to find the particular letter or paper that he wants.

You have probably all had experience with people who sell books, encyclopedias for instance, for one dollar down and one dollar a month as long as you live. These firms have a "follow-up" system. You get a nice letter telling you the merits of the book, and if you do not answer you get another one, in just one month, suggesting that you cannot get along without their book. If this letter is not heeded, a third one comes telling you that you simply cannot exist without that book. By this time, perhaps, the "follow-up" system has begun to take hold of you and you have a feeling that after all that book is an absolute necessity in your life. You have come under the spell of the "follow-up" suggestion system of the man behind the letter.

This orderly system of thought-suggestion is widely used in the business world, and unless you are strong in your own conviction as to what your needs are, you will be loaded up with many things for which you have no use. The remedy is, establish yourself in the spiritual law. You will come under one or the other of these laws, the man-made or the spiritual, and it is for you to choose which is best.

You want to know, then, the metaphysics of order. How shall you order your life by the Divine plan? By laying down as a truth that there is such a plan and by

making it yours through affirming your oneness with the Omnipresent Divine Mind, in which that plan exists in its righteousness. Say: "I, as the offspring of God and his executive power, am one with his perfect wisdom now ordering my life into Divine Harmony." Ask for—then affirm the Divine Order. Put yourself in touch with Spirit. Then you will come into consciousness of a new world in thought and act and find yourself doing many things differently, because the orderly mind that directs the universe is working through you. It will not be long until you break forth in original ways of doing many things; changes will come in the way you eat and dress, in the way you write your letters, and in everything that you do. A harmonious relation will be established in all of your ways. Things that were out of harmony will easily adjust themselves when you open the way in your mind for the manifestation of Divine Order.

There is an orderly procedure in bringing forth man, even in the material sense. The birth of Jesus Christ is an example. His coming was foretold and arranged beforehand. It was not left to chance. His mother "magnified" the Lord before he was born. This illustrates that it is necessary to have order from the very beginning. The bringing forth of John the Baptist is an example of the coming of another state of consciousness, and the necessity of law and order in prenatal culture.

The same law holds good in our houses and our food, in our daily intercourse with our fellows, in even the mottoes on our walls. Dr. Morgan, of London, was married when a young man, and his father, a strict religionist, came to see him. The father went all through the new home, then said to his son, "No man could tell whether this house was dedicated to God or the devil. There is nothing on the walls to indicate it." Dr. Morgan says he saw the point and did not fail to have his wall mottoes express his loyalty to God. The

power of the Word should be expressed in our houses. We should surround ourselves with words suggestive of spiritual things? If words count, and we know they do, should we not be careful of all, every idea, taken into consciousness through the eye as well as through the ear?

From their inception to their expression, words are important. The law is fulfilled not only in mind but in manifestation also. Every suggestion that enters the mind brings forth like expression in act. The time is coming when it will be unlawful to print in the daily papers any record of crime or of anything that will bring discord into the lives of readers. Recently I read of a man who committed a crime, and in his pocket was found a newspaper clipping describing almost identically the same criminal act. This was the fruit of suggestion. How many such suggestions does one large daily paper carry to its thousands of readers in its recital of the daily horrors that make up intense news? As the world comes more and more under the spiritual law, editors and publishers will not ask their readers what they want, but will give them what they should have for mental food. And as the people are raised to higher planes of consciousness they will demand reading of uplifting character. They will be just as careful what they read as they are now beginning to be of their foods. There will be the same demand for pure reading as for pure food. If it is against the law of thought to adulterate foods, how much more is it against the law of thought to adulterate the Truth. We can see the necessity of order and law according to Spirit. Every deteriorating thought should be kept out of our mental food, even more carefully than such elements are kept out of our material food.

This applies also to music. Is music in Divine Mind? Certainly. The religious tendency of man's soul reaches out for expression in music. When our thoughts are in right relation, our nerves will not be

twinged by inharmonious song. We bring about whatever we hold in thought. Our own does come to us. If we lay hold of Spirit only the Divine Harmony will be expressed in us, and the song celestial shall be sung by us.

This spiritual law is operative in food and clothing. If we think about order and harmony our taste in seeming material things will change. We will desire the purest foods, and there will be more harmony in the colors we choose to wear. "If God so clothe the lilies of the field will he not much more clothe you?" Some people think it impossible for man to be clothed like the lilies of the field. But if man stands above all creation has he not power to clothe himself in the richness and glory of Spirit? Out of the air we may manufacture the things we eat and wear. This is not a flight of fancy. Chemists are already considering the possibility. It is not an assumption of theoretical metaphysics that we may be able to make our food and clothing from the air, but a logical conclusion following the understanding of God as the Omnipresent Resource of all that appears. So long as we believe in the slow processes of what we call Nature, we shall place ourselves under that kind of a law. But if we know the spiritual law, and the power of the Word, we shall bring into operation in our lives an entirely different law. Where is the limit to the power of thought?

So let us begin anew, and lay down the law of order in all that we do. If there is a tendency to hurry, stop and affirm Divine Order and rest yourself in its poise. Geologists tell us that our world has been whirling around the sun for over five hundred million years, and that man has been on the planet for over fifty million years. So you see there is no hurry. Remember that you live in eternity now. This thought of omnipresent eternity will alleviate nervous tension. Put every thought and act under the Divine Law. Even if you think you are going to miss a car, do not hurry;

another car will be right along, and if your mind is in Divine Order, it will be your car.

If you are disorderly and indefinite along any line, put yourself at once under the Order of Divine Mind, by affirming daily that the same Law that swings the stars in the cushioned ethers, is operative in and through your life and all your affairs.

TRUST IN THYSELF

I Am—

To have profound faith in my True Self.

To have faith that is strong, vital, positive, powerful.

To have absolute trust.

To have all conquering courage.

To have deep, powerful confidence.

To have self reliance—absolute assurance.

To have true conscious knowledge.

To be brave.

To be *wisely* fearless.

To be constant.

To be unwavering.

To be absolutely true.

To have profound conviction.

To radiate, inspire and contage:

Courage, Trust, Calmness, Wisdom, Inspiration, Poise, Selfreliance, Enthusiasm, Assurance, Determination, Harmony, Safety, Self-Mastery, Conviction.

To have *positive, powerful* persistence and perseverance.

To have calm, continuous insistence.

To have joy in persevering.

To always have wise patience, especially with myself.

To direct myself with a hand of steel.

To have absolute, vital, Divine determination.

—*Helena J. Martin.*

PURIFICATION, THE FOUNDATION PRINCIPLE OF SPIRITUAL DEVELOPMENT

IDA M. MINGLE

PURIFICATION is the essential foundation principle of a well-ordered life, and involves purity of action as well as of thought. The average person shies at the mention of the word purity because of a guilty conscience, and not until man arrives at a point in his unfoldment where he has courage enough to face himself, so to speak, is he able to enter into the purification of his ideas, which are the impelling motive of his activities along any line of expression.

When the necessity of purification is mentioned, man naturally associates it with the idea of overcoming sexual tendencies. This is because man instinctively knows that the cause of his maladies is an inharmonious relation of his creative forces. But purification must be entered into along every line of expression in both mind and body, and while sex-impurity is recognized as the breeding place of all the ills of mankind, yet the primal cause of impurity is *separation from God in the realm of ideas.*

Purification cannot be established in consciousness through suppression because expression is the law of growth. There is no growth without joyous activity, and this activity must have perfect expression in the realm of mind as well as in the manifest world. Simply refraining from doing that which might be detrimental is selfishness, and does not constitute a scientific step in building up a consciousness of purity, for purity must be based upon an unselfish and impersonal desire. "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." The desire to express the Divine Self, that the glories of the

Spirit may be made manifest in the earth, is the only safe and legitimate motive upon which man may base his hope of freedom from fleshly limitations.

It is an interesting fact that straightway after Jesus had been baptized by John, and approved by the Father, which symbolizes the fulfillment of his activity in the intellectual perception of Truth, and his readiness for a greater degree of unfoldment, he was led into the wilderness where he fasted forty days and forty nights. During this period of separating himself more fully from the demands of the flesh consciousness, he laid the foundation for the bringing forth of the Christ body, and entered more perfectly into the purification of the whole man.

Traditional Christianity has held that Jesus was purity personified, but if we are to believe that he was tempted in all points, yet without sin, we must also come to the conclusion that the cause of his temptations lie in his own consciousness, and that through a law of mind action of "like attracting like," he brought into expression the opportunity to prove himself an overcomer of evil. Jesus won the title of Master because he met and mastered every idea that was not in harmony with the eternal principle of Truth, which he, in his Divine nature, represented.

Every man is the Son of God and co-equal with the Father in his Divine selfhood. It remains for man, however, to ascertain how to unify himself with the Father-Mind. This union with the Father-Mind is accomplished, primarily, through purity of thought. Too many students quicken their sense consciousness with living words of Truth, without giving proper thought to purification. This is the cause of a great deal of inharmony, which if persisted in, leads to dissatisfaction with Truth, disorganization of soul forces and degeneration of bodily activities.

Truth is never destructive nor devitalizing, but to pour wholesome and sweet nourishment into a filthy

receptacle is to set up a disastrous cross-current of activity in the consciousness. Men cannot put new wine into old wine-skins, "else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved." The wine of life, the product of vitalizing words of Truth, must find a harmonious response in the body consciousness (wine-skins) if man is to be preserved entire. This being true, certain outer steps of purification must be taken. Freedom from impure bodily action, such as sensual contact, whether it be on the sex, soul or affectional planes of consciousness, must be established before man can become the attracting magnet to invite the inflow of God's pure life into his organism. Man must free himself from the demands of appetite, whether it be the revelry in food, drink or other indulgences. Desire for pleasurable soul or body stimulation must be transmuted into the desire for God alone, for the only passion in which man can safely indulge is the passion to know God and to express him.

Three specific steps are involved in the process of purification, designated in Scripture terms as water, fire and the Holy Spirit. Scientifically stated, water stands for denial or cleansing of the mind of erroneous thoughts, and their corresponding impure activity in the body, and in regeneration precedes the building into consciousness of affirmations of Truth. The Mosaic dispensation, as set forth in Scripture, symbolizes the era of denial through which man passes in his journey from sense to soul. Man needs first to be disciplined by "Thou shalt not" until he has developed the *will* to do that which he knows is for his highest good. He may administer his own discipline through making certain demands upon himself, or if he fails to do this, his wrong thoughts and acts react upon him and he comes into purification through painful experiences, which, because of his disobedience to the laws of Being, become the schoolmaster that bring him unto Christ.

When one is constantly affirming words of Truth without eliminating error, and, if need be, making specific denials of conscious weaknesses, he is building upon a false foundation, which must eventually totter and fall. It is quite true that the student, up to a certain point in spiritual unfoldment, gets results through eliminating denials from his process of growth. At this point the body, being no longer able to contain the regenerate soul, sloughs off by way of the grave, and the soul builds again a more fitting habitation. This is not the regeneration taught by Jesus Christ, but the law of *karma* in a process of fulfillment.

There are students of Truth, who are so fastidious at the mention of an erroneous word, that they absolutely refuse to make a denial because it emphasizes, as they say, error in consciousness. If this is the case, it is only because the student has not fully entered into the realization of the *unreality* of error, and its utter lack of power to intensify or reproduce itself. Keen observation of the student who refuses to recognize error in any sense, reveals the fact that in nearly every instance, his method of handling this erroneous phase of consciousness, is due to either a conscious or subconscious fear of it. Jesus is our exemplar, and we cannot, by any process of deduction infer that he deliberately let error grow and flourish, or failed to discern that man was involved in a state of consciousness which separated him from the harmony of the Father's kingdom. So pure was Jesus in his discernment, and so balanced was he in the execution of an idea discerned, that he entered whole-souled into all that he touched. If it was necessary for him to reprove the Pharisee, he did it as a Master, conscious that in so doing he was promoting his Father's kingdom in the earth. When he beheld the sick man by the roadside, he must have discerned that the harmony of heaven was not expressed (otherwise, discerned error), and the necessity of a purer relation of man to the Father, else he would not have forgiven

error and admonished the erring one to "sin no more, lest a worse thing come unto thee." Jesus, during his ministry to mankind, was always conscious of the truth that the Christ principle in him was greater than that phase of consciousness built up by man through ages of belief that man is separated from God and a product of flesh generation.

After one has thoroughly proved himself master of erroneous thoughts and corresponding outer activities, he enters into the next step of purification, designated by the term *fire*. This step in spiritual development is not always one of peace and harmony, and because of the adjustments that are made, the devotee of Truth is sometimes inclined to feel that he has taken a backward step, or at least is not moving forward in harmony with the ideals he cherishes. If man had remained in Divine consciousness painful adjustments would not present themselves. However, because they do present themselves, it does not necessarily follow that man need recognize the *pain* as a mode of purification. At this point of growth, man holds firmly to the Truth that he is spiritual being, not subject to the secondary law of pain and death, and claims his power to press forward free from all mortal limitations. Persistently holding to this Truth will alleviate the intensity of this second step in purification, and at a moment when one is least unaware of it, a change in consciousness takes place, and the warm, glowing light and life of God flows into Being, transmuting the remnants of the grosser elements of any idea into the fine gold of spiritual substance, and the Holy Spirit is crowned Lord of the holy temple (the body). Seeking to unify himself with the Holy Spirit, man no longer lives after the flesh, but shapes every thought and act to conform to the principles of Absolute Truth, and presses onward in faith and courage, regardless of personal crucifixions, misunderstandings and apparent obstacles, conscious always in his overcoming of the sweet aproval of the loving Spirit

within which counsels at moments when we need it most, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Purification is the Alpha and Omega of spiritual growth. It means the silent or audible rejection of every idea adverse to eternal principles of Truth, leaving only the substance of pure mental energy to accumulate and bless the mind and body with its radiant presence.

All the faculties of Mind find their highest and fullest fruition in the consciousness of one earnestly seeking to purify his mind and body. Love, the great harmonizer, fulfills the law when "every jot and tittle" of the consciousness has been brought into a harmonious relation with pure Principle. Divine Love is not attained through the metaphysical jugglery of a few statements of Truth, nor is it expressed through assuring the erring one that he is growing wonderfully when gross errors stand out demanding attention. Jesus attained his crowning victories through Divine Love, but this full realization of Divine Love came to him as a result of his having proved the supremacy of Truth over error at every step of the way. Through purifying his consciousness in relation to every activity of living, rejecting the error and declaring the reality of Truth, he became so conscious of his unity with the Father-Mother Principle that he rested secure in the wisdom and love of God, depending upon it wholly for his defense during the trying periods that preceded the crucifixion of his personal consciousness. When one understands the exactness of Divine Law, he discerns that Jesus was not especially *favored* either by God or man, but that he was especially *faithful* to both God and man. Perhaps the actions of Jesus were not always particularly pleasing to men, but the inner conviction that they were pleasing to God was sufficient to enable him to set into

operation all the ideas he came to establish in the consciousness of man and in the earth.

Every individual cherishes ideals in his heart. These ideals can be consummated, for it is impossible to conceive of anything that we cannot achieve. Purity of thoughts pertaining to any ideal must be established before one is ready to set into activity the ideas necessary to fulfill the ideal. Every step of growth is first idealized in Mind, and when a pure foundation of thought is established a union is made with the indwelling Christ Spirit, "who doeth the works."

If the foundation of a building is well laid, one can rely upon the stability of the structure to weather the wear and tear of the elements; but if the foundation is weak or falsely constructed the entire building is unsafe and non-dependable. Purity is the only reliable base upon which to erect the eternal body structure. If one is conscientious in balancing his thoughts and acts to the Christ Principle within, he will not need to continually struggle to overcome any phase of consciousness of the flesh man, for every event in life, if handled from the standpoint of Truth, will refine, chasten and purify the consciousness until man shall become the glorified image and likeness of the Pure Principle that begat him.

Dust by its own nature can rise only so far above the road, and birds which fly higher never have it upon their wings. So the heart that knows how to fly high enough escapes those little cares and vexations which brood upon the earth, but cannot rise above it into that purer air.—*H. W. Beecher.*

It is not sufficient that we should be kind and liberal to the poor; for the poverty we seek to relieve is due in part to unjust conditions which our daily conduct, if it is not guided by the "spirit of pure wisdom," may be helping to intensify.—*Sunshine Bulletin.*

THINKING

H. T. Wiegel

"Come let us reason together."

AN HAS been endowed with the power to think, to discern, to choose, to reason. Man has a discriminative faculty. We often cite the wisdom of Solomon and Shakespeare in such statements as these: "As a man thinketh in his heart so is he." "There is nothing good nor bad, but thinking makes it so."

There is a sense in which these profound thinkers were right, and yet from the standpoint of absolute Truth they are both in error, for Truth cannot be changed. It is fixed, permanent, changeless; and from this standard we clearly see that man is what he is regardless of what he thinks. But the character of his thinking does determine the character of the conditions that environ him.

Man uses his reasoning faculties according to the indication of appearances, and the way he has been taught in some particular school; or he uses those faculties according to the fixed, changeless, eternal Truth standard. As he thinks he reasons himself and his conditions into manifestation. He literally reasons himself, so to speak, either into heaven or hell conditions; and usually, when it is hell, he wonders what he ever did to make it so. But his thinking, in the last analysis, made it so; but thinking never changed the Truth of what he is.

Our whole problem is to overcome that inherent tendency to think, act and live as if we are that which we are not and can never be, and to begin, or go on, expressing that which we eternally and unchangeably are. If we get right busy centering and concentrating our thoughts on the Truth of what we are, we can posi-

tively and effectively change our tendencies to thinking and acting as if we are that which we are not. But we must keep up a drum-fire of spiritual thought into the subconscious phase of our being until our tendencies spontaneously and continuously think according to the Truth standard.

In cultivating this state of mind I find it necessary to treat the whole environment, because the Truth of one is the Truth of all, and *is changeless.* Bearing on this subject such thoughts as these came into my mind with a spiritual rush, clearness and power:

Children of God—you are what you are.

What you are can never be changed.

You are born of God. What God is is what you are potentially, and actually in reality.

No man on earth is your Father.

You are the likeness of God and not the likeness of any flesh ancestors, whosoever.

God in the midst of you is mighty!

Mighty in life!

Mighty in health!

Mighty in love!

Mighty in wisdom!

Mighty in power!

God in the midst of his people is mighty!

All people are God's people and all creation is the same, always has been and always will be.

Thinking the Truth brings the Truth to bear effectively just the same as thinking lies brings the expression of the lie into manifestation.

Thinking makes manifestation appear either good or evil.

What shall we do, think God's thoughts after him, with him, by him, or shall we go on thinking after vain theories, opinions and imaginations which are not true of God or creation, or, of Truth and manifestation?

Get the mental-spiritual vision, "nearer is He than breathing, closer than hands or feet," and the appear-

ance of evil shall vanish away as the sunlight causes the darkness to disappear.

Truth is!

Truth is the only reality there is!

Truth is *changeless!*

Truth *is changeless!*

Truth is changeless!

I am what I am!

You are what you are!

"I am the light of the world."

"Ye are the light of the world."

"Ye are the salt of the earth!"

Truth is that which is!

Truth is love!

Truth is wisdom!

Truth is health!

Truth is power!

Truth is supply!

Truth is joy!

Good and Good only is Truth.

What I think, what I do, how I act, how I feel, does not change what I Am!

I cannot be what I am not, although I can act as if I am not what I am.

I am God's likeness!

Ye are God's likeness!

God alone is Truth and God-likeness is Truth manifest.

Truth is the same in earth as in heaven.

It is fixed, permanent, changeless forever, wherever, everywhere!

It cannot be changed!

It cannot be scolded, whipped, lamented, nor tortured into manifestation.

It must be sought, believed in, loved with the whole heart and become the fixed standard of thought.

When we pray to the Father we pray to the Father in secret (acknowledge the one and only Truth as the

one and only reality) the Father rewards us openly.

"Seek the Truth as Jesus taught it and ye shall be forever free."

"Ye are gods, . . . and the Scripture cannot be broken."

The Truth can never be changed!

Nothing can be added unto man and nothing can be taken from him. His completeness and perfection is eternal and changeless.

"Which of you by taking thought can add one cubit unto his stature?"

To absorb thought is to absorb lasting power. But if, when in the act of such absorption, anything annoys or hurries us, this power of absorbing thought is instantly destroyed. Our spirit ceases then to be the open hand receiving ideas. It becomes the clenched fist. It is then combative. It goes straight to whatever annoys or hurries it, and rages and frets around it. When we say "goes" we mean our thought as an element literally goes out to the place we are hurrying to, or the person who troubles. It is our strength of both body and mind that is constantly leaving us. We cease then to study. Repose and serenity of mind mean a condition of perpetual study; and, with such, a continual indrawing of strength. We can discipline ourselves to such a repose, until it can accompany and pervade all our efforts, so that we shall rest as well as work.—*Prentice Mulford.*

"Youth is not a time of life. It is a state of the mind, a temper of the will, a vigor of the emotions, a freshness of the deep springs of life. Nobody grows old by merely living a number of years."

The end of life is to be like unto God, and the soul following God will be like unto him; he being the beginning, middle, and end of all things.—*Socrates.*

"BEHOLD, HE COMETH WITH THE CLOUDS"

IMELDA OCTAVIA SHANKLIN

E HATH sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor . . . ," shouts Isaiah down the ages, foretelling the emancipation of all peoples. Today is this saying fulfilled in our ears, performed before our eyes, wrought in the flesh of men. Even as the love of Jehovah works to redeem the soul, so also does his justice thrill the relations of society, to put all things on a basis of equality, fraternity, goodwill.

The action of Jehovah in bringing out the perfectness of his design in man, is as apparent as the influence of seasons on vegetation. When the dull, long night of spiritual darkness descended with the initial transgression of Adam, there was, in the very retreat of the light and warmth God's apprehended presence, the sure prophecy of the revival of his innateness. "Dust thou art, and unto dust shalt thou return," was the doom declared for that phantom creation which Adam opposed to the Perfectness of Things. But all that is perfect, having been shaped by the hand of Perfectness, abides; it waits through the aeons of darkness; it smiles upon the soul's returning sight, and says, "Son, thou art ever with me."

Nothwithstanding the soul's presence before Jehovah, its lack of vision makes it to be alien from him; it labors for the meat which perishes, and eats its bread in the sweat of its face. It appoints ecclesiastical devils, and fears them; it sets up tyrants, and obeys them; it separates itself as classes, calling one division privileged, the other, oppressed; it groans under the iron rule of the hand it has clothed with mail, and weeps

before heaven, pleading, "How long, O Jehovah? Wilt thou forget me for ever?"

The night passes; the day of recognition arises. Where was stagnation, growth, foliage, bloom, appear.

That all just governments derive their powers from the consent of the governed, is as sacred a declaration as any to be found in the accredited scriptures of this planet. That all governments justly derive their powers from the consent of the governed, is the new thesis of constitutions. That all men, by virtue of soul unity, are intrinsically equal, endowed by the Eternal God with the inalienable rights of life, liberty and the pursuit of happiness, incontrovertible in the face of the admission that the Eternal God is the source of the soul.

The fundamentals of Americanism are the inspirations of that political redemption which is beginning, all over the earth. The signs and the terrors which Jesus Christ foretold as the immediate precursors of his assumption of dominion, would appal the soul were it not that the spirit of the Liberator keeps the courage high, the heart confident, the faith sweet. This is God's world, and the powers of darkness cannot rule it forever. The soul is immortal, and fears not place nor event. "Come, Lord Jesus."

The Son of God incarnate in the life of the world, slain by the sins of the world, has come forth to a mighty resurrection. The works which withstand him are marked for dissolution. Whatsoever has not arrayed itself on the side of the phantom creation, shall abide; whoever has sworn allegiance to phantasy must be shriven of his blindness, lest he continue to fight against the Anointed.

When the risen Jesus joined the two on the way to Emmaus, it is said, "Their eyes were holden that they should not know him." As then, so it is today, when the Son of God walks heaven high on this planet, to lift up and to restore, there are those who discern not through the eyes of progress that, "it must needs be that

offence cometh; but woe to that man through whom the offence cometh!"

It requires that we watch, pray, and give our hands to the work. This thing is of the Eternal God, and it will go through. Never before has the son of man been privileged to join himself to the Son of God in a movement so significant. That selfishness and distrust would betray the Son, is no deterrent. The Iscariot has ever trailed the Christ, but he comes not to a resurrection, save through the Christ.

The phantasms are fading into the glory of the real. Let us pledge to the God of justice that allegiance which holds back nothing, which presses upon him the use of those talents he has bestowed, chief of which is our ability to let him work through us the righteousness which exalts nations and honors heaven.

SCRIPTURE CAKE

Four and one-half cups of I Kings 4:22; one cup of Judges 5:25; two cups of Jeremiah 6:20; two cups of Nahum 3:12; two cups of I Samuel 30:12; one cup of Numbers 17:8; two tablespoonfuls of I Samuel 14:25.

Season with II Chronicles 9:9; six of Jeremiah 17:11; one pinch of Leviticus 2:13; one-half cup of Judges 4:19; two teaspoonfuls of Amos 4:5.

Follow Solomon's Prescription for making a good boy and you will have a good cake.

"Search the Scriptures."

Be noble in every thought
And in every deed!
Let not the illusion of thy senses
Betray thee to deadly offenses.
Be strong! be good! be pure!
The right only shall endure,
All things else are but false pretenses.

—*Longfellow.*

FORGIVE US OUR DEBTS

Extracts from Mr. Fillmore's Sunday Morning Talks

PEOPLE say, What can a man do with the thoughts of his mind? He can do everything with them. They are under his absolute control. He can direct them. He can coerce them. He can hush them or crush them. He can dissolve them and put others in their place. There is no other spot in the universe where man has mastery. The dominion which is his by Divine right is over his own thoughts. When man apprehends this and commences to exercise that dominion, he has begun to open the way to God, the only door to God—through mind and thought.

"Forgive us our debts as we *have* forgiven our debtors" (R. V.). Jesus' comments were, How can you expect men to forgive your transgressions until you have first forgiven them their transgressions? This we find to be in harmony with a law of mind. That is, an idea must be dissolved before another can take its place. If you have in mind a thought that some one has wronged you, you cannot let in the cleansing power of the Spirit until you have dissolved and cast out the idea of the mortal wrong. You may be wondering why you do not get spiritual illumination like others. What kind of thoughts is your mind filled with? Have you made room in your mind by forgiving your transgressors, or is it filled with thoughts of resentment against this one, and a feeling that you have been slighted by that one? Jesus cited a right law of mind when he said, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14.) In this is a statement of Science on any of its planes, physical or metaphysical.

"Thoughts are things," and they occupy space. They are alive and *think themselves* after their kind. They bring forth fruit according to the seed planted by thought in the mind.

Tell me what kind of thoughts you are holding about yourself or your neighbor, and I will tell you what you will experience in health, finances, and family relations. Are you suspicious of your neighbor? How can the great love and trust of the Father find place when the room is occupied by *mis-trust?* "Try the power there is in trusting one another—there's magic in it—white magic." Are you accusing men of being thieves and highwaymen? With that thought generating its currents of fear and terror, and filling your whole consciousness with its darkness, where is there room for the Father's aura of protection? *Love* and *Trust* are dynamic. Build walls of vibratory substance out of Love. Send out invisible messengers of protection; they are better guards than policemen or detectives. Have you forgiven all dishonest and unjust men and women—forgiven your thoughts or the thoughts and opinions of the world about their transgressions? Say to them, "I forgive your transgressions, and the Father forgives mine."

The question is not, "How guilty is the man?" but, "How do I stand in the sight of the Father as to my *ideas* about his guilt?" Reform yourself first. That means very much more to one in the understanding of mind and its laws than to the ordinary individual.

He who knows not himself wholly, but just his superficial, external personality, thinks he is reformed when he conforms to the moral and municipal law. He may be filled with self-righteousness and daily lift up his voice in prayer, thanking God that he is not as other men are, but he has not "forgiven men their transgressions." He looks upon every man not conforming to his standard of morality, religion or finances, as a transgressor, and thanks God for his supposed insight and

perspicuity. But he is not at peace. There is something lacking. God does not talk to him "face to face," because the *mind*, where God and man meet, is darkened with the smoke of the belief that other men are sinners. God is too pure to behold iniquity. So our first resolve in starting reforms is that we will forgive *all* men their transgressions, that the Father may forgive us our transgressions.

"All men" includes ourselves. *Forgive yourself.* Let the finger of denial erase every sin or "falling short" which you have charged to yourself. Say to that part of your being which is liable to "fall short," "Thy sins be forgiven thee—go and *sin* no more, lest a worse thing come upon thee." Then see to it that there is no further sin. Treat it as a *mental* transgression instead of a physical or moral deflection. Deny in *thought* the tendency to the error way, and hold yourself firmly to the Christ Spirit, which you divinely are. Part company forever with "accusing conscience." He is the friend and "whipper in" of sinners, and not of those who have resolved to sin no more.

The real search of all people is to find God. They may think they are looking for other things, but will eventually admit that it was God they sought, especially after they have once felt his presence in their souls. This being true, our whole aim should be to make the place where we meet God so pure that we shall never mistake his voice nor be hidden from his face. This place we know is in the mind—the inmost recess of the soul—the kingdom of heaven within you.

"Shall I be in debt so long as I hold debts against others?" This we find to be the law of mind. A thought of debt will produce debt. So long as you believe in debt you will go into debt, and accumulate the burdens that follow that thought. Whoever has not forgiven all men what they owe him, stands liable himself to fall into debt. Shall you hand receipted bills to all who owe you? No, that would not be erasing

the *idea of debt* from your mind. First, deny in mind that any man or woman owes you. If necessary, go over the names separately and forgive the idea of obligation you hold against them. It is opposed to Divine Law—the law of universal equilibrium.

In Spirit, there is no obligation. The true disciples have all things in common. Commence your liquidation of debts at the right place, where they exist as living, original, producing entities, and that is in *idea.* The world will never be free from the bondage of debt and interest until men go to their minds and erase the *ideas* that are generating *debt* and interest. If you forgive all your debtors, will they never pay you? Examine the law of mind and see. Analyze the idea of debt, and see if it doesn't involve an idea of lack. Debt is a thought of absence with *lack* at both ends. You believe you *lack* what is owing you, and also that he who owes, *lacks*, or he would have *paid*, rather than have incurred the obligation. So there is *error* at both ends, and *nothing* in the middle. This being true, according to the law of mind, we should dissolve by denial every idea that another owes us, or that we owe anybody, and hold thoughts right the opposite—fill our minds with ideas of abundance.

We have abundance, and all have abundance. Such thoughts will more quickly bring to us that which is rightfully ours than any other. See abundance everywhere, and the thought of fullness in your mind will bring to you its fruits. Then let the law work itself out. In this way the Father will forgive us our debts. The Father is the everywhere-present Spirit, in which all that appears has origin. Governed by law, the love of God would see us always happy and abundantly provided for, but the wisdom of God demands that order and right relation exist in our minds before this shall be possible.

"Man is no better than his ideals."

THE REDEMPTION OF THE PHYSICAL BODY

"I will ransom them from the power of the grave; I will redeem them from death."—Hosea 13:14. See also Isaiah 25:8; I Cor. 15:54; Rev. 20:14; 21:4.

OR centuries past death has claimed all classes of the human family, and as a result the world has been led to believe that sickness, sorrow, pain, and death are the natural inheritance of the race, and that there is no way of escape. Although Jesus pointedly and unmistakably taught that his mission was that of redemption from the power of death, yet all men have died, even the most devout. The conclusion, therefore, seems inevitable that he must have been talking in parables, that a hidden meaning lay in his words. The Christian Church has decided that the death of which he spoke was the death of the soul; and as she universally accepts the doctrine of the immortality of the soul, she has been forced to explain that the death to which he referred did not mean death in any sense of the word, but that it meant continued life in a state of misery worse than death. Although it requires a considerable stretch of the imagination to torture the word into such a meaning, yet, in view of the fact that death seems inevitable and comes to all alike, this explanation is the only way out of the dilemma.

When Paul says, "As in Adam all die, even so in Christ shall all be made alive," he seems to furnish an escape from the conclusion that the redemption of the race includes that of the physical body, but when we consider how "in Adam all die,"—what died?—the belief in the death of the physical body plunges us in as great a dilemma as did the effort to reconcile Christ's teachings in this connection with their interpretation by the Christian Church. God said to Adam, "Because

thou hast hearkened unto the voice of thy wife . . . dust thou art, and unto dust shalt thou return." Now, no one believes that this could have been said of the soul, for God had breathed into man "the breath of lives" and man had become "a living soul." These words were spoken of the body and not of the soul; and if the death that came through Adam was a returning of the body to the dust from which it was taken, then the redemption through Christ must be just what he himself said it was—the bringing of life and immortality to light.

Jesus brought that immortality to light in his own life and resurrection. The Church thinks that his death and resurrection prove the necessity of going down through the death of the body and its ultimate resurrection. This is not the case, however; for, unless he had remained in the world through the centuries, Jesus could not have demonstrated his power over death except by being put to death, even having his heart opened by the spear, by then overcoming the power of death in the body, by raising it to life, healing its wounds, and finally, by walking, talking, and eating with his disciples for forty days before he left the world; which he did by the ascension of the body, and not by its dissolution. One might write on indefinitely, proving beyond all question that Jesus and the prophets united in teaching the immortality of the physical body. It should be remembered that, when the Christ was upon earth, his main work was upon the bodies of men and women, healing them, casting out evil spirits, and raising some from the dead.

But no matter how convincing the proof that the immortality of the body was the doctrine of Biblical teachers, it will not help the world unless we can give them methods by which they may obtain immortality. Here, again, we turn to the Scriptures and find there suggestions of these methods. Among its first utterances is a most comprehensive declaration of these prin-

ciples. The first chapter of Genesis contains an expression of the purpose of man's creation, "Let us make man in our image, after our likeness." That likeness of the Father is expressed in the statement that "the worlds were framed by the word of God;" that is to say, the spoken word is first formed by the mind, and then sent out by the will, imbued with the power to cause to be manifest that which was designed. Therefore the inevitable conclusion is that the image and likeness of God is in the power of mind—not only the power of mind over matter, but the power of mind to produce matter.

If, then, the likeness of God is in the ability of the mind not only to control but to produce matter according to the design of the thinker, we must conclude that immortality will be obtained only when the mind of man shall have developed to such a state of clearness, positiveness, and ability as will enable him, first, to keep his own body in perfect health, and, second, to make it that which he wills to have it. This attainment is expressed in the definition of the great name which man is to take upon himself, the "*I will be what I will to be*," a mental condition which is the result of growth, self-control, and self-development.

The evolutionary forces have brought into existence a great many people who are now holding and teaching the possibility of the human mind keeping the physical body in perfect health, and, among that advanced class, there are some that have gone so far as to teach —which is true—that by this power of mind the body may not only be healed, but may be kept indefinitely in perfect health and youthfulness. The presence of this thought in the mind of the race heralds the manifestation of the great truth of the ages.

But this same class of people are, nevertheless, dying, are occasionally sick, and in many ways prove themselves to be subject to the vicissitudes of mortality. Their position is that of one standing at the foot of the

great and high mountain of attainment, and who points to its illuminated top and says, "I am up there." He says to those around him, "If you will go up there too, you will never be sick, you will never die, you will have immortal life, and everything that you desire will be yours." And in so far as, through faith and inspirational ability, the individual is able to draw down to himself a little of the atmosphere of that high mountain, he obtains results consequent thereupon. But that inspiration can be kept up only so long as the individual is able to maintain a certain vigor of mind, and while surroundings are such as to enable him to have a degree of faith; but when he meets an adverse force of sufficient intensity to overcome the body, he fails and falls before it.

The high mountain is before you, our reader, there are many steps, hard struggles, and a difficult pathway to reach its summit. Through esoteric teachings we have endeavored to set forth in the most careful manner the way to that summit. We have endeavored to show that in order to obtain the strength of mind necessary to the undertaking, you must first, by means of the regeneration, lay hold upon the fountain of life, conserving all the seed generated by the body for the use of the nerves and brain—the use of mind. Jesus lived and taught the regeneration.

But the conservation of the seed is not by any means sufficient to lift you to the high altitude where you would be. You must live in the mind, and also in the spirit of devotion, that you may gather to yourself the mind that created the world. You must live in the will—the will of self-control. You must live in a high morality—in righteousness always. You must, in short, be a perfect man. Nothing more thoroughly disgraces an esoteric student than to be sick. Upon the surface it is an acknowledgment that, although he may be living the regenerate life, he is not living in the mind, that he has not taken the name *Yahveh*. He is like a man

wishing to build a house who gathers around him all the tools and materials requisite to the building, but who never uses them in the construction of the house. The regeneration is only a method for attaining an object, and that object is to place the mind in touch with the currents of the Mind of the universe; and even this is not sufficient unless one uses the powers thereby obtained in fitting himself for usefulness in this world, for the inheritance of the dominion under the whole heaven.

Therefore the work of the aspirant is to live the life of regeneration, by means of which he gathers power to carry that life up through the body into the mind, and at once to begin the work of creating the new earth by first renewing his own body with perfect life and health, and by refusing to live in the dream life. The whole world is in a dream. How few can sit down and think, orderly and consecutively, unless something of great interest forces itself upon them! How often the student finds himself in a negative state, so that, without consent of his will, thoughts of every name and nature come trooping through his intelligence, until his individuality is lost in the mass of the world's thought! It is this class of persons who tell us that they are gaining nothing by the regenerate life. This negative state precludes the retention of the vital fluids in the organism, and opens the system to the disease and death of the world.

We know, of course, that the student will not at first be able continually to hold his mind in that clear, luminous condition, even after he has reached such a condition, because, before strength is gained, certain organs of the body would be affected by the strain and would give way under its constant influence. He should, however, hold himself in a positive state enabling him to turn his mind in whatever direction he wills—in the attitude of a master surveying the work of the servants upon his estate; and when any organ of the body begins to tire under this influence, then useful

work with the hands, wherein the mind is doing and accomplishing, will give rest from the intensity. When this is not practicable, let him read some work conducive to the higher spirituality, quietly musing upon such subjects as he desires to occupy his attention. Again, when it is not possible to do this, the mind can be placed upon the mind of the Spirit and held there passively, restfully; for there is a passive, interior mentality which may be kept always active, in which one may live and never tire.

The aspirant should remember that he learns through the senses. The five senses, symbolized by Solomon's Pentagraph, are the source of immortality when they have been perfected and are kept wholly under the guidance and control of a mind and will in perfect harmony with the purpose of the God of the universe. There will be no more death there—in that body—"neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." —*H. E. Butler, in "Bible Review."*

Go to your work and be strong, halting not in your ways,
Balking the goal half-won for instant's dole of praise.
Stand to your work and be wise, certain of sword and pen;
We are neither children nor gods, but men in a world of men.—*Kipling.*

"Praise may puff up a shallow nature, but it always brings something of humility to a deep one. It is not the flash of scorn but the light of love that reveals us to ourselves and stirs us to our best effort."

"When we put ourselves into right relation with God, with truth, and the laws of the universe, all things are working with us and for us. Then, having nothing, we possess all things."—*J. F. Clarke.*

FIGHT THE GOOD FIGHT

DOROTHY HATCH

Fight the good fight with all thy might;
Christ is thy strength, and Christ thy right;
Lay hold of life, and it shall be
Thy joy and crown eternally.

WE ARE fighting today, not the great menace of German might, but its inner meaning, the power of materialism. By the cutting down of ideals, and by the substitution of the doctrine of matter, has Germany prepared and selected for herself the position of adversary, and thus has she become the great symbol of materialism against the supreme power of Spirit.

What is holding back the German hordes, what is the greatest asset of the defending nations? It is none other than Spirit, the vast, perhaps unformed belief in the power of clean, pure idealism, to save and protect its own. Is it not the great power back of the men who have so gloriously said, "They shall not pass"? The brutal might of matter shall never trespass upon the bounds of our ideals, our belief in our land and the spirit of our people. Is this not the only power to save, this wonderful, inner illumination which held, when no training, no preparedness was at hand?

This vast struggle is the birth-throes of the new race. The enormous, seething mass of matter is being transplanted, to give a place for the new, clean race of Spirit, in which the brotherhood of man is an established fact, not a theory. How could it be otherwise, when in every survivor of this struggle, is there born the knowledge that the Spirit within, he doeth the works? According to the predominance of the Spirit is each man preserved. Truly, it is the survival of the fittest, the survival of the true; to each combatant is the struggle the same, the striving of matter to be the real power,

and to each shall come the final supreme dominion of Spirit.

Each man is chosen; the greatest privilege of life is his to prove to the world and to himself that he is of the Spirit, Substance of the Father, untouched save by the Spirit of himself, eternal, gloriously the Son of God. To the one who fails to know this, or fails to make it known, will come hard experiences. That the world itself is not material, but the outward and visible sign of Spirit, the Kingdom of Heaven. Think of the twofold, glorious privilege, O ye who partake of this struggle—the casting of yourself upon the side of God, and the absolute demonstration of supremacy in yourself. Do you think that a man who goes into battle with this knowledge could be injured? Nay, a thousand shall fall at his right hand, but he that hath the mark of the Lord on him is preserved for all time, whole, glorious, eternal.

When we have found a few of the faculties of mind and perceived their office and action we have a key that will unlock many mysteries, both in Scripture and out of it. For instance we discern Peter to be Faith, and with this as a guide we can discipline our own faith so that it shall be abiding and not fluctuate as did Peter's. Paul is a tremendous outpicturing of Ambition or Zeal; first, active on the intellectual plane as champion of the law and the prophets, afterwards swift to carry out the doctrine of the Christ consciousness.

Studying these characters in their various aspects we perceive how every faculty acts for or against Truth—in a limited or a free way. This is the prime object of the Scriptures: That we may see ourselves outpictured and profit by the view.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by. —*Carlyle.*

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in *Unity Magazine*, and students are invited to send answers.

The hearty coöperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation, therefore, comes as freewill offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, Tenth and Tracy Ave., Kansas City, Mo.

WORK, A MEANS OF GROWTH

THERE are two distinct ideas of work dominant in human consciousness. Both of these ideas are set forth in Gen. 3:17-19: "And unto Adam he said Because thou has hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

It is evident, from the reading of the first part of this Scripture, that "hard labor" was set into activity when man separated himself from Divine Mind through thinking upon ideas less than *Divine* ideas. Because of this thought process, man developed a material *or earthly* consciousness which is the cause of the hard conditions under which he sometimes works. But it is specifically stated that this curse upon man becomes null and void when he returns "unto the ground, for out of it was thou taken: for dust thou art, and unto dust shalt thou return." In other words, when man unifies himself again with the formless ideas (dust) of Divine Mind, making them the keynote of all activity, he enters into a joyous expression of the creative capacities of his Divine Self. In this consciousness all work is glorified and a means of growth.

However, growth is progression, and no work after it has become a mechanical process, can be considered means whereby one moves forward. For ages it has been the custom for man to fit himself for some definite work without any regard whatever to whether it afforded opportunity for growth after the first flurry of success. Much of the poverty and death to which

the human family has subjected itself can be traced to the outworking of this idea alone. Lack of growth means stagnation and inertia both in body and affairs, and death (inactivity) is the natural sequence.

When we consider work to be a means of growth we view it in the same light as we would the different grades in school. We would not think of studying the First Reader after we had mastered the Second, and we would expect to advance with some degree of rapidity if we were to be considered wise and growing students. It is no more legitimate to mechanically perform a certain work for years than it is to continue to spell *cat* when we should be reading in the Fifth Reader. If we have played truant and missed important lessons, it will be necessary to continue longer in certain lines of activity, but if we have applied ourselves in the understanding, absorption and assimilation of different ideas entering into a given line of work, as they presented themselves, it is reasonable to conclude that these ideas should be carried forward in a work involving greater activity and expression.

A commercial firm recognizes that a new, but experienced employee, brings to them the fruit of his previous lessons and compensates him accordingly. The commercial world has worked out many fine points of Truth, which can be studied with profit. It may be an unconscious application of Principle on their part, but it indicates the activities of the Spirit of Truth in the heart of humanity ever seeking to bring into full expression the goodness of God. The "installment plan" inaugurated by the commercial world signifies an effort on the part of growing mankind to coöperate with and assist those still laboring under the idea of limited finances. Limitation in finances is the direct result of working under the "curse" of Genesis, heretofore quoted.

In the Divine Order and under the Divine Law, individual compensation keeps pace with the service rendered. The greater the capacity to give, the greater

is the inflow of substance both into the body and the pocketbook. The Cæsar law may, for a time, appear to make null and void this scientific truth as related to visible finances, but through keeping faith in the Law, and holding persistently that one cannot be separated from the manifestation of his true and rich thought-substance, new avenues for service will open up, and the universal Law of Love, which harmonizes the whole man, will abundantly compensate one and set him at liberty from the bondage of the Cæsar law and its authoritative personalities. The student of Truth, poised in understanding and ready for greater expression, cannot be kept from his own, for the very thing he is seeking, under a law of attraction, is seeking him, and Divine Mind directs him, at the proper time into an expression of that which is for his highest good.

There is no occasion for worry about finances when one is giving himself in his work, no matter under what conditions the work is being performed. Man is neither handicapped nor promoted, in reality, by personal condemnation or praise. True growth and success does not come into activity through personal likes or dislikes, but is the result of putting oneself, wholesouled, into the work at hand, at the same time casting out erroneous ideas and intensifying true and constructive ones.

The student of Truth works to be approved of the Lord (Law), and looks to the Lord to compensate him. He is not dependent upon anything or anybody outside of himself for assurance that he is working well, for it is as easy to estimate one's own value as to estimate the value of another, when one is established in Principle, or impersonal consciousness. Condemnation and praise are received in the same spirit by the growing worker of the Lord. Both stimulate to greater and more perfect expression.

The ultimate result of all work is perfection. When this goal has been attained in any line of work, the law has been fulfilled and a forward step is in order. To

keep performing the work perfectly over and over is to invite a mechanical expression, which is death producing to either success or bodily activity. *The letter killeth*, it matters not whether one is literally interpreting an idea or mechanically performing a piece of work.

Elbert Hubbard tells us that "art is the love for one's work." The woman who, in the spirit of love, fashions a garment, is as much an artist as the one who paints a landscape. Both are expressing (pressing out) a creative capacity, and the idea that urges the expression determines whether one is working under the curse of hard labor or is free from it. Freedom, poised for descent into the earth, is awaiting the proper adjustment in man's mind, heart and affairs before she nestles down to stay. There is no freedom apart from service. Work, regardless of its nature, when done in the proper mental attitude, is one way Love is liberated and set into activity in the affairs of mankind.—*I. M. M.*

BIBLE STUDY

Interpretation of Genesis 2:4-7, R. V.; Its Application in Individual Consciousness.

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4. *These are the generations of the heavens and of the earth when they were created, in the day that Jehovah God made earth and heaven.*

Jehovah, in the Hebrew, is written Yehveh. *Yeh* is masculine and *veh* is feminine. The Word is made up of masculine and feminine ideas, the joining of Wisdom and love as a procreating nucleus. This is the God that made the visible man, the man of self-consciousness. God identified in substance is the Jesus Christ Man. There is no self-consciousness in Being, for Being is without beginning or ending. Elohim, or Universal Mind *creates*, but Jehovah God *makes*. Universal Mind imaged itself in all that it created, and *all its ideas* are contained in Divine Idea Man, the Jehovah or the Christ.

5. *And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God has not caused it to rain upon the earth: and there was not a man to till the ground;*

Spiritual creating is idealization in Truth. The ideas of Divine Mind are contained in substance, but until these ideas are identified by Jehovah God, or Divine Idea Man, they are not manifest. The "rain" represents the descent of ideas into substance or earth consciousness. Man, in whom is imaged all the ideas of Divine Mind, has not yet come forth into visibility.

6. *But there went up a mist from the earth, and watered the whole face of the ground.*

The "mist" means that there is obscuration of Truth to the end that some great objective may be worked out. The "face" represents the outward aspect, while the "ground" stands for formed substance, the product of related ideas. When man first begins to work toward his Creative Center, there appears to be a *mist* between the earth consciousness and Divine Mind.

7. *And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

"Dust" represents the universal substance; it is that which contains the ideas of Divine Mind, yet is "without form and void." The "ground" has definite shape and form and corresponds to the "earth" mentioned in the first chapter of Genesis. The "dust" represents the realm of original Divine ideas in Man, implanted by the Father; the "ground" is that formed realm of ideas in us, and typifies the *body*. When Man (*I Am*) enters into the "dust of the ground" and coöperates with the inherent God ideas he brings forth the perfected man, or Christ Jesus. The real body of man is not material, but partakes of the nature of the *universal dust body*, or Divine Substance Body. The perfect "image and likeness" man is perfect in body as well as in mind.

"Nostrils" mean acuteness or discernment. The "breath" stands for an inner movement of mind. The breathing of the manifest man corresponds to the inspiration of the spiritual man. Man must be inspired with high ideals before he can breathe "into his nostrils the breath of life." Spiritual inspiration quickens the consciousness and man becomes a "living soul." The soul is the sum-total of consciousness. Through the *I Am*, or Jehovah God, man enters into the soul realm and re-breathes into it the Truths of Being until these ideas quicken the consciousness to a response that harmonizes it with the underlying Christ Principles. Man is, in reality, Jehovah God coöperating with Divine Principle to bring forth a spiritual being, or the Christ Man.

"THY KINGDOM COME"

STELLA PAULUS

Many are realizing these are the "last days" prophesied in the Bible and that the kingdom of order, peace and harmony is to be established upon the earth, but there is another very important thing to be understood and that is the responsibility resting upon everyone in helping to establish this condition. So-called Christian people have been praying for nearly 2,000 years, "Thy kingdom come. Thy will be done on earth as it is in heaven." The answer to this prayer is soon to be realized and the metaphysician knows how it is coming about. The discord of these "last days" is the harvest of human thought, both good and evil, necessary before the Truth can flow into human consciousness. Jesus foretold this time because he saw the cause of it in men's minds. Jesus discerned the unwillingness of men to learn the law of Love which he came to teach.

"Except these days had been shortened, no flesh would have been saved; but for the elect's sake, those days shall be shortened." The "elect" are those who

are seeking first the kingdom of God and his righteousness; those who are learning to hear and obey the *still, small voice* of the Spirit of Truth within. It is to these that the Spirit gives a realization of God as Omnipresent Peace, and the power of the Word to bring God's peace into manifestation. No condition has ever come into the earth without its cause originating first in the mind of man, and no condition will ever come in any other way. God, the Father-Mind, creates only in the realm of ideas, leaving to his son, the Word, (which everyone is potentially), to bring his creations into manifestation.

If there were no one conscious of the Father as Omnipresent Peace, that condition could not be established in the earth. The Spirit of Harmony is everywhere, or the earth would cease to make its timely revolutions around the sun; there would be no awakening of the springtime, and even our hearts would cease to beat; for that same Spirit is our Life and Substance—is Being itself. We could not *be* without it.

We are all one with the Father, but the benefit to us as individuals comes through making conscious at-one-ment with him. It is the privilege of everyone to claim Spirit as Omnipresent Peace and thus help to establish it. This may be at first only an intellectual idea, but through meditation and prayer, the Truth of it will be established in the heart.

It has been man's habit to lay the blame of his disobedience and its unhappy results upon someone else; but the fact is that every one who has harbored an evil thought must take his share of responsibility toward eliminating error from the consciousness of the race. Man is giving account in this day of judgment for "every idle word." So long as man is fairly comfortable and happy, he seems unwilling to use his mental-spiritual faculties farther than to solve the problems of every day existence; but "Man's extremity is God's opportunity," and we have come to a place where we

must know God as our protection, our supply and our health in order to come safely through the wars, famines, plagues and other terrors attendant to the passing of error. We must know him as the mathematician knows his principle with which he solves his problems.

Salvation has not as its object the saving from error after death, but saves from sin, ignorance, poverty, disease and death, here and now. It is time for mankind to awaken to the joys of its spiritual nature. "Eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love him."

The object of man's existence is to express God. The flowers and birds are expressing the harmony of God in beauty and praise. Man is expected to manifest all of the attributes of Divine Mind, for in him is the fullness of the God-head. Man makes his own limitations in mind, soul and body, here and now, by the power of the Christ within himself.

All demonstrations of Truth depend upon one's willingness to forgive sin. Our sin (missing the mark) is forgiven as we forgive the sin of others. The Master admonishes that we overcome evil with good. "Love is the fulfilling of the law." The kingdom of Heaven is at hand, is *within you;* it is found only by the path of Love. We cannot really love anyone unless we have good-will (God-will) toward all.

No matter how unpractical these methods may seem to the man of the world, they are the laws of Mind, and, therefore the laws of God, as God is the Universal Mind or Spirit. A knowledge of Truth is the only thing that will make man free. Let us not be afraid to claim our good in spite of appearances. The more man complains the more he will have to complain about. Evil has only the power given it by the thought of man. If we claim God as our health, apparent sickness will leave us; if we claim God as our peace, Divine order will be established in us. Count your blessings and they will increase.

This is not a world of chance. Whatever comes to us as individuals or as nations comes under the law of mind action. The cause is in the minds and hearts of men. The wise physician looks for causes, because he knows that no permanent cure can be made without removing the cause of disease. Paul, speaking of the name of Jesus Christ says, "There is none other name under heaven given among men, whereby we must be saved." "Let this mind be in you, which was also in Jesus Christ."

A LETTER TO EVERY SOLDIER

COLUMBUS, OHIO.

Dear Soldier: I address this letter to you because we want you to know of a truth that God saves his people, who put their trust in him anywhere and everywhere.

Listen, dear One: It matters not where you are at this supreme moment, whether you are on land or sea, whether on plain or prairie, whether on lightning express or in the privacy of your own room, whether in the camps of America or the trenches of Europe, God is with you there. "Will God indeed dwell on the earth? Behold the heaven nor the heaven of heavens cannot contain thee."—I Kings 8:27.

The Great Fatherly Presence is all around about you wrapping you in his love and Presence and filling your life with his own Divine Life. The poet has put it thus:

Speak to him thou, for he heareth and Spirit with spirit doth meet,
Closer is he than breathing, and nearer than hands or feet.

It is possible for you to be so wrapped in the All-Surrounding Presence and so filled with the Spirit of God that you become immune to harm. It is possible for you to pass through the lines of the enemy and escape the death-dealing missile with God, for "*with God*

all things are possible." With him there are no impossibilities.

Was not Daniel saved from the jaws of the lions though in the midst of them? The same God saves you. Who can stay the arm of omnipotence? What can hinder his salvation?

The greatest joy of my life has come to me from a realization of the Truth of the words of the Apostle: "In God I live and move and have my being." Beautiful thought for your realization and mine and all the world beside. In constant touch with the Divine!

I pray that you may catch the spirit of this truth. What a constant stream of blessing it will open in your life. New life will pulsate through every fiber of your being. You will feel the nearness of our Father as never before. He is never absent from his children and we are all the children of God. Christ taught us this truth.

In the 139th Psalm we read these beautiful words expressive of the omnipotence of God: "Whither shall I go from thy Presence and whither shall I flee from thy Spirit? If I ascend up into the heavens thou art there; if I make my bed in hell [the grave] behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea even there shall thy hand lead me and thy right hand hold me."

How precious the *consciousness* of *this Truth.* In the glory of the morning, in the glow of the noon-tide, in the hush of the evening, in the stillness of the midnight hour, waking or sleeping, the Fatherly Presence abides.

Not alone does Omnipotence form a bulwark of strength round about you; the Spirit of God dwells within you, thus doubly fortifying you in the day of battle and all the days.

The Christ gave us these words vibrant still with Life: "Lo, the kingdom of God is within you." Again he said: "Lo, I am with you always, even unto the end of the world."

This is the "harvest time." The true and the false are being separated,—the sheep and the goats are being arrayed on the right and left hand side of the Father. Choice is being forced upon us; and O! how essential it is, that we array ourselves on the right side.

There is something eternal within us every one! Little as the world may think of it, a spiritual test is being executed. It is an individual test. Each one must stand it alone. The last day prophecies are now in fulfillment. Christ's kingdom waits. The Holy City hangs just above us waiting to come down to earth. In order to fit ourselves for citizenship in this new kingdom there needs be a daily spiritual preparation and training.

Now just one word, dear One, before closing this letter to you, with regard to this spiritual training. In order to fully realize the abiding Presence it is necessary on your part that you give some little time every day to prayer, meditation and affirmation. You may have but a brief waking hour; spend a portion of it alone with God. Herein lies your strength. Shut the world out of your thoughts and take with you into the silence such thoughts as these: "*I will not fear the foe. He cannot harm me. God is my All-Surrounding Good, my defense and deliverance.*" *God Only! Nearer to me than hands! Closer to me than breathing!* "In Him I live and move and have my being." "Lo, I am with you alway, even unto the end of the world." Think these thoughts in the silence and repeat them audibly and the very God of peace will defend and deliver you in the day of trial.

Trusting that the Truth may set ten million lamps aglow with the Christ love, I am yours in the same faith that I proclaim unto you. JEANNETTE F. LOVE.

The sun will shine after evey storm, there is a solution for every problem and the soul's highest duty is to be of good cheer.—*Emerson.*

SUNDAY LESSONS

By CHARLES FILLMORE

SUNDAY, AUGUST 25.

DAVID BRINGS THE ARK TO JERUSALEM. —II Samuel 6:1-12.

1. And David again gathered together all the chosen men of Israel, thirty thousand.

2. And David arose, and went with all the people that were with him, from Baale-judah, to bring up from thence the ark of God, which is called by the name, even the name of Jehovah of hosts that sitteth above the cherubim.

3. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in the hill: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.

4. And they brought it out of the house of Abinadab, which was in the hill, with the ark of God: and Ahio went before the ark.

5. And David and all the house of Israel played before Jehovah with all manner of instruments made of fir-wood, and with harps, and with psalteries, and with timbrels, and with castanets, and with cymbals.

6. And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen stumbled.

7. And the anger of Jehovah was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

8. And David was displeased, because Jehovah had broken forth upon Uzzah; and he called that place Perez-uzzah, unto this day.

9. And David was afraid of Jehovah that day; and he said, How shall the ark of Jehovah come unto me?

10. So David would not remove the ark of Jehovah unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11. And the ark of Jehovah remained in the house of Obed-edom the Gittite three months: and Jehovah blessed Obed-edom, and all his house.

12. And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. And David went and brought up the ark of God from the house of Obed-edom into the ctiy of David with joy.

SILENT PRAYER: *Enter into his gates with thanksgiving, and into his courts with praise.*—Psalm 100:4.

The Ark of the Covenant represents the original spark of divinity in man's being. It is a covenant, or agreement, of the Father with the Son that he shall inherit all that the Father has. "All things whatsoever the Father hath are mine." (John 16:15).

This original spiritual spark is a very sacred, holy thing, because upon its development depends man's immortality. It is represented as occupying the most holy place in the temple and being protected and cared for with great devotion.

All that man is has been brought forth from this central spiritual spark, yet in its evolution the conscious man often neglects it and ignores its very existence. The attention is taken up with the things of sense to the utter exclusion of Spirit.

David rested from his wars, having conquered the Philistines and other aliens in his dominion, and began giving attention to things spiritual. When the mind is turbulent and contentious, the Spirit is not in evidence, but when peace is restored the thoughts tend to God. So the Ark of the Covenant is brought from the house of Abinadab, "in the hill," or superconsciousness. Abinadab means "the father of liberality," representing the realm of unlimited mind.

When the Spirit is again brought to consciousness there is joy and gladness, and music fills the soul. But in its moving from place to place it comes in contact with states of consciousness out of harmony with divine law. The threshing floor of Nacon represents such a place in which *destruction* rules. Nacon means *destruction*, and

the symbology is further strengthened by reference to the threshing floor.

Uzzah means *human strength.* When the oxen, representing divine-natural strength, "stumbled," the effort from the human side to steady the Spirit met with a quick reaction from the Law. This is, in the narrative, "the anger of the Lord," to bring out forcibly the resistance of the Spirit to mortal intervention. When a thing is put in the hands of the Spirit, it should not be touched by mortal thought. Put your entire trust in the Lord and he will bring it to pass.

When man allows the mortal part of himself to act in place of the spiritual, and is defeated, he often rebels, or is "displeased." He cannot see why strength of muscle is not just as good as strength of Spirit, and in his confusion he says, "How shall the ark of the Lord come unto me?"

David put the Spirit aside until he heard of the blessings it was bringing to Obed-edom (life) when he went and brought it to the city of David with joy. The "city of David" is Jerusalem, the great central brain back of the heart. From this point the Spirit sends its radiance to all parts of the body.

Sunday, September 1.

GOD'S PROMISE TO DAVID.—I Chron. 17:1-14.

1. And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah dwelleth under curtains.

2. And Nathan said unto David, Do all that is in thy heart; for God is with thee.

3. And it came to pass the same night, that the word of God came to Nathan, saying,

4. Go and tell David my servant, Thus saith Jehovah, Thou shalt not build me a house to dwell in:

5. For I have not dwelt in a house since the day that I brought up Israel, unto this day, but have gone from tent to tent, and from one tabernacle to another.

6. In all places wherein I have walked with all Israel,

spake I a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, Why have ye not built me a house of cedar?

7. Now therefore thus shalt thou say unto my servant David, Thus saith Jehovah of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people Israel:

8. And I have been with thee withersoever thou hast gone, and have cut off all thine enemies from before thee; and I will make thee a name, like unto the name of the great ones that are in the earth.

9. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first,

10. And as from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies. Moreover I tell thee that Jehovah will build thee a house.

11. And it shall come to pass, when thy days are fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom.

12. He shall build me a house, and I will establish his throne for ever.

13. I will be his father, and he shall be my son: and I will not take my lovingkindness away from him, as I took it from him that was before thee;

14. But I will settle him in my house and in my kingdom for ever; and his throne shall be established for ever.

SILENT PRAYER: *There hath not failed one word of all his good promise.*—I Kings 8:56.

David perceived that he had built a body for his soul, but his spirit was still in temporary quarters. In the evolution of man the natural body is first formed, then the spiritual. "First that which is natural, then that which is spiritual," says Paul. But desire for a body corresponding to the attributes of the Spirit arises in man, and is the forerunner of its construction.

David was not allowed to build the temple of the Lord, because he was a man of war. I Chron. 22:8; 28:3. Having to resist again and again the onslaughts

of opposing forces, David became mentally combative. This state of mind resists even the Spirit when it begins its regenerative work in the consciousness, consequently it must be wholly dissolved and a new mentality or "son" established. This was Solomon, the wise one, who knew how to build the temple unto the Lord.

The record is that David was allowed to gather the materials for the great temple, but not to construct it. When man reaches the limit of mere physical existence he is desirous of something better, his soul reaches out for the enduring things of life. What is a span of life running but three score years and ten worth? About the time a man begins to live he finds his body falling into decay. Such experiences cause thinking minds to long for more enduring temples. The great interest of the present day in longevity and the various expedients for prolonging human life are evidences of that desire in man for immortal flesh. The desire will lead to the attainment, and the advice of the prophet Nathan to David, "Do all that is in thine heart, for God is with thee," is good for all men. Although it may not be feasible for a quarrelsome state of mind to attempt to build an immortal body, the foundation may be laid by realizing its possibility in spirit and through spiritual laws.

David passed from that warrior state of mind to the Solomon state, in which he was a sage instead of a captain, and he built the temple. We live in a still more advanced age than Solomon, even that of Jesus Christ. We can build the great body temple unto the Lord easier than ever before in the history of the race. "Your body is the temple of the living God."

Sunday, September 8.

SOLOMON ANOINTED KING.—I Kings 1:32-40; 50-53.

32. And king David said, Call to me Zadok the priest, and Nathan the prophet, and Benaiah the son of

Jehoiada. And they came before the king.

33. And the king said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

34. And let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye the trumpet, and say, Long live king Solomon.

35. Then ye shall come up after him, and he shall come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be prince over Israel and over Judah.

36. And Benaiah the son of Jehoiada answered the king, and said, Amen: Jehovah, the God of my lord the king, say so too.

37. As Jehovah hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39. And Zadok the priest took the horn of oil out of the Tent, and anointed Solomon. And they blew the trumpet; and all the people said, Long live king Solomon.

40. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

50. And Adonijah feared because of Solomon; and he arose, and went, and caught hold on the horns of the altar.

51. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon; for, lo, he hath laid hold on the horns of the altar, saying, Let king Solomon swear unto me first that he will not slay his servant with the sword.

52. And Solomon said, if he shall show himself a worthy man, there shall not a hair of him fall to the earth; but if wickedness be found in him, he shall die.

53. So king Solomon sent, and they brought him down from the altar. And he came and did obeisance to king Solomon; and Solomon said unto him, Go to thy house.

SILENT PRAYER: *Divine Love reigns in my heart and the order and harmony of Spirit rules.*

Solomon means "peaceful." Some authorities claim that the name and history of Solomon is derived

from very ancient mythology; that Sol-o-man means Sun Man, the sun being symbolically represented by the man, and his history, the changes that occur in the yearly journeys of our great solar luminary.

That Solomon stands for more than a great Hebrew king and wise man is quite evident to those who have searched deeply in religious and mythological history.

As students who look especially for information about the individual man, we discern in Solomon a certain development of the presiding genius at the heart-center or *solar plexus*, the sun-center in man. In Scripture brain-centers, or, more strictly speaking, *mind-centers*, are designated as cities, and the presiding or ruling intelligence that controls or directs the work of the center, as personalities. Jerusalem (city of peace) stands for the heart-center, and Solomon (peaceful man) the presiding intelligence.

When the ruling intelligence is in harmony with the fundamental character of the center, rapid construction of the spiritual body goes on. Thus we are told that David could not build the great temple, because he was a "man of war." When violent and resistant emotions hold sway in the mind, the turmoil is such that the corpuscles of the blood are constantly broken up as they pass through the valves of the heart, preventing any permanent construction on the higher planes of consciousness of the new body. So the importance of cultivating peace and not war, non-resistance instead of resistance, harmony and love, instead of discord and hate.

Anointing the king with oil represents speaking the word of authority in love. We establish the ruling attitudes of mind throughout our bodies by our daily thoughts, and they may or may not be in harmony with Principle. For instance, our dominant thoughts about love will show forth in the heart-center and establish there a general character, without any definite rule of action or authority. Under such conditions our love

would be merely that of the superficial world in which we lived. But learning the power of man to set up definite mind and body conditions through his *word*, we begin the *anointing* of our kings, or ruling states of consciousness, throughout our domain.

Solomon (peace and wisdom), is to be king in our heart, and we mentally anoint him in the name of the Lord. Nathan, the prophet, and Zadok, the priest, are representatives of the spiritual kingdom, which is the real source of all enduring power. If we declare our word of authority without its spiritual relation in our thought, it will lack certain elements of stability and truth, and instead of being related to the One Inner Source, it will be associated with some of the many man-made thought atmospheres. We should also always anoint our ruling thoughts with oil, which represents Divine Love. The particles composing oil are related in mathematical symmetry; they roll upon each other without friction, and fitly represent that Divine adjustment which is possible to the whole body when it comes under the dominion of spiritual ideas.

The mule represents human will. When it is ridden upon and is obedient, the inference is of subjection of that faculty to the established order. Gihon means "stream." It is the name of the second river of the Garden of Eden, and represents the thought of the body as fluid. When the will is brought down to a consciousness that the body is pervaded by an invisible fluid, it becomes stable and steady and makes concentration easy.

Sunday, September 15.

SOLOMON CHOOSES WISDOM.—I Kings 3:4-15.

4. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast showed unto thy

servant David my father great lovingkindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day.

7. And now, O Jehovah my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice;

12. Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there hath been none like thee before, neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee all thy days.

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15. And Solomon awoke; and, behold, it was a dream: and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

SILENT PRAYER: *The All-Knowing Mind now reveals its presence and wisdom and I behold the Inner Illumination.*

Gibeon means "pertaining to a hill." It was a sacred place five or six miles from Jerusalem, where the tabernacle had been erected for a time, and with its buildings had been a center of worship.

People are continually running to and fro seeking spiritual knowledge, and asking how they shall know what the will of God is, that they may do it. Here the first step toward learning the will of God is given, "Go up into the hill of the Lord." This Gibeon is an attitude of mind and may be attained in various ways. It is written, "The fear of the Lord is the beginning of wisdom." The word "fear" is in the original "reverence;" it is then the *reverence* of the Lord that opens the way to spiritual understanding. An earnest desire to know God is often all that is necessary to put the mind in touch with the kingdom within. Jesus said, "Ask and ye shall receive."

But still another step is required to make permanent in mind the spiritual condition, and that is sacrifice. "A thousand burnt offerings did Solomon offer upon that altar." The mind that is filled with thoughts of sense must give them up to make room for the new spiritual thoughts which the Lord will give.

Man's mind and body may be compared to a hive of bees. There is a constant gathering of substance by the busy thoughts, which is stored up in ten thousand little pockets in the subconsciousness. If new honey is desired the old must be taken away. If you want your thoughts to gather the sweets of the Spirit, put away the honey of the old material life.

You may think you are not especially attached to materiality, but self-examination will doubtless show you that there are unseen thought attachments that hold you. A small boy whose hand was caught in a narrow-mouthed vase, was told to open his hand loosely. He answered, "If I do that I will drop my penny." The reason his hand would not come out was that he was gripping a penny all the time. The inner will is gripping many a scant desire that holds man in sin.

It may be that the creatures you are to sacrifice are the animal appetites or passions, or some of the so-called enjoyments of mere animal existence Where

bodily comfort has been considered of importance hoggish habits gradually creep over one. Instead of getting up in time for church Sunday morning we stay in the warm straw with the hog, under the delusion that we are resting from the week's labors. Actual rest is attained through a change in thought which may be had at religious services. Right here is an opportunity to sacrifice the creature unto the Lord. Again, it may be that you have money, or clothes, or food, or some material thing, and are clinging to them, fearing that you will come to want. This is animal selfishness and must be "sacrificed unto the Lord" before you can realize the things of the Spirit. Begin at once to give to some good cause, or worthy person, part of your money, or whatever you are hoarding. Denial of material bondage will open the way to this "letting go," and you will find it easy and natural.

Solomon took the attitude of a little child, which is receptive to higher authority and obedience. Jesus understood the necessity of this state of mind in those who come under Divine guidance, and he said, "Ye must become as a little child."

The only safe spiritual development is based on an "understanding heart." Superficial people think that they would be supremely happy if the Lord would pour out upon them riches and honor. But do they know how to handle these things that are apt to lead to misery with those who are inexperienced? The power of money is considered great in the world, and it masters the man unless he is very wise.

Understanding should be the foundation of all spiritual seeking. If we earnestly strive to find God he will open the way of communication. When the outer thoughts are quiet in sleep the Spirit finds easy access to man's soul. This narrative of Solomon's dream reads as if God talked to him, but the almost universal testimony of those who communicate with the Lord in dreams, is that he uses symbols, like the

dreams of Jacob, Joseph, Daniel and Peter. The mind makes a mental picture of everything that comes within its ken, and if we were always still enough mentally, and free from the darkness of sense deception, we would naturally see these pictures in one another's minds and communication would be open and universal without language. In this realm of thought pictures God meets man consciously and communicates with him. Watch your dreams and rightly interpret them and you will open up a source of instruction far superior to the wisdom of men.

TRUE SYMPATHY

The love of God is a strengthening, sustaining, healing power, quite different from the weak, sympathetic feeling which is sometimes called love. The difference is apparent in a case of suffering. One who realizes and expresses the love of God will be a real helper, sending out a strong, harmonizing, uplifting force, while the one who has only a weak sympathy to give will not only be unable to help, but will be open to receive in himself the conditions he sympathizes with.

Sympathy is a much misunderstood word. It is really the Divine compassion, and it should flow freely from every heart. The world has much need of it. But, mistaken and misdirected, as it often is, it lifts no burdens and does no healing.

Everyone who feels himself yielding to the weakness often called sympathy should brace up and declare his divinity. He should insist on expressing that true love which first nerves and strengthens him with power to accomplish according to his Word of life, and strength, and health.

Life is not made up of great sacrifices of duties, but of little things, of which smiles and kindness and small obligations given habitually are what win and preserve the heart.—*Sir Humphrey Davy.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help, if you have faith in the power of God.

We will pray to the Father in secret and he will reward you openly. This promise is being daily fulfilled in this work.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, full measure, heaped up, pressed down and running over."

All letters are confidential.

UNITY SCHOOL *of* CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth Street and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

August 20 to September 20, 1918
Held daily at 9 p. m.

There is no power in evil nor the fear of evil. The fearless mastery and dominion of the Spirit frees and heals me.

PROSPERITY THOUGHT

August 20 to September 20, 1918
Held daily at 12 m.

I have left the "far country" of want; I hear the Father saying, "Son, thou art ever with me, and all that is mine is thine."

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Kansas City, Missouri, in the 10 a. m. Silence from August 16 to September 16, 1918:

August 16 to September 1—Mathew 7: 24-27: "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon a rock: and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand: and the rain descended, and the floods came, and he winds blew, and smote upon that house; and it fell: and great was the fall thereof."

September 1 to September 16—Matthew 22:37-40: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

If we accept the proposition that God is Good and God is Love, and that he is Omnipresent, then we must account for the sin, suffering, and ill health of the world in some other way than that our living, loving, omnipresent Father desires it.

God's Law is harmony, peace, health, and com-

plete wholeness for each and every one of his children. If they are manifesting anything less than this, it is because of failure to work in compliance with the Law. This falling short of the high mark of our perfection we call "sin," and it is the cause of all inharmony.

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Art, as we know it today, is more often founded upon soul exaltation than spiritual realization. If the inspiration is of the Spirit, the soul has not recognized its dependence upon the inner Source, and man draws on his soul forces until he depletes himself both mentally and physically. Unless man has a conscious recognition that his creative capacities are established in spiritual Substance within, no matter what expression he is pursuing, the result is unsatisfactory. "It is the Spirit that giveth life; the letter killeth."

The same thing is true of man, who has taken the outer step of chastity and conservation of vital fluid, and yet has not entered into his subconsciousness and redeemed the cell-bodies built up by ideas of sex active in consciousness. Until man builds in ideas pertaining to his true nature, these cell-structures continue to function under the old order of thought, and every creative or productive idea, whether it be related to sex or not, causes a stimulation in these cell-bodies which is depressing and death-producing. When man re-educates his mind, he builds up a constructive cell-body through which the original creative ideas find perfect expression. In this way the body comes into newness of life, vigor and vitality.

Man and woman are eternally joined in Spirit, and that which is established as a reality within manifests itself in a harmonious outer relation. Before men and women can bring out the best of their natures, it is necessary that they make an inner union of the male and female, and find their satisfaction, under the Divine Law, within themselves. Then they are in a position to be of mutual help to each other.

The physical sex relation has no true foundation, therefore it would be impossible to spiritualize that which does not exist in Spirit. The physical sex relation is but an attempt to bring about the union of the male and female, this union being eternally stamped in man's nature by the Creator. Man in his original Edenic state realized this union within, and not until he transgressed the creative law, did woman become something separate from man, and something to be desired from the external. Under the Divine Law the union of man and woman in the external comes about in Divine Order, in exact conformity to purification of thought in regard to sex, and its elimination from both the conscious and subconscious realms of mind. This is the resurrection marriage of which Jesus spoke.

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If you continue in your present work and wish to carry it on from the standpoint of Truth, you will no doubt change your methods of teaching. Instead of going through physical exercises with the thought of producing strength and health by them, you will need to realize that they are simply means of expressing that which is within the individual, and through the use of which the way is opened for more harmony to come into consciousness.

All the God qualities, Life, Love, Strength, Substance, Intelligence, Power, etc., are in embryo within every person. Through proper use of any faculty development from within takes place, just as the plant, through a proper association with the earth, air, rain and sunshine, grows up out of the seed, and comes to fruition. But the life germ and the urge to unfold is in the seed and not in the outer condition. If the seed had the power, as man has, to keep the idea within it from expression, there would be no activity, no new growth and no expression—there would be only decay, inertia or death.

It is a law of spiritual growth and increase that that which is realized within must be expressed in the without, and the body is the medium through which ideas are expressed. The freer the body is the easier life, health and the perfection of God can be caused to manifest in and through it. Through suppression many of the channels of the mind and body may be closed up so the Spirit cannot have perfect activity.

If, through the guidance of the Holy Spirit within you, and the illumination of the Revealer of Wisdom, you find out the special needs of your pupils, you can help each one to free his body through the outer activity of the muscles in physical exercises, in connection with realizing the quickening, freeing intelligence and power of the Life and Truth within him, you can do lasting good to those whom you teach. We are told in I Timothy 4:8 that "bodily exercise profiteth little [for a little time—mar.]; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

We read in the Bible that our bodies are the temples of the Holy Spirit and of the living God. It is through our bodies that the Spirit of God finds expression. Since we need our bodies through which to express God, they are a very necessary part of us. They should be lifted up and redeemed just as the body of Jesus Christ was quickened and resurrected and changed by the Spirit of God dwelling in him. This change from the mortal to the spiritual went on all the time during his ministry, and was made fully manifest when his body was raised from the tomb, and after forty days it became so refined as to be no longer visible to the eyes of mortal man. See Rom. 8:11, in regard to the quickening or making alive of our mortal bodies. We would also, in connection with this, refer you to the inclosed booklet "Attaining Eternal Life."

First the mind must be opened to the consciousness of the things of Spirit, which is followed by opening the

body consciousness to the Truth that it may be made manifest in the flesh. This latter expression is stimulated by outer activities of the body, such as physical exercise, if they are given in the conscious realization that one is simply expressing in order that more of his inherent energy may be made manifest from within.

Too strenuous physical exercises, taken without the understanding of the Truth, cause tension rather than the proper relaxation, poise, power and freedom.

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In order to express the wholeness and perfection of the "image and likeness' in which man is created, he must function upon the three planes of conciousness—physical, mental and spiritual. Everything comes from the Spirit within, and when we are no longer conscious of its Presence we have shut ourselves off from our source. The soul begins to starve and this starvation is manifested in the haggard, wrinkled, emaciated appearance of the physical body. If we persist in thus ignoring the Spirit we bring about the final separation called death.

You need a greater consciousness of your indwelling God. Get aquainted with God through prayer, meditation and affirmation until you feel the pulsation of the Divine Life in your body, and know the leading of the inner monitor. Join with us in this realization:

"I am conscious of the quickening, vitalizing, harmonizing life of God, penetrating, permeating, renewing, restoring and redeeming every atom of my being."

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We are glad to unite with you in prayer for spiritual illumination and guidance, through which you give expression to God-given faculties and power, and bring into manifestation plenty to meet every need.

Prosperity comes as a result of realization of oneness with God, the Source and Substance of all good, together with faithfulness in using one's consciousness of God-given powers in rendering loving, constructive

service to mankind. Each one has latent within the ability to give to others, and in giving opens the way in his own consciousness and affairs for the inflow of all good. It is possible to hinder this expression and recompense by working from a limited viewpoint, rather than in the quiet assurance and simplicity of the Divine Mind. To serve God, to glorify him in our work, must be our aim in living, and in this way we glorify mankind also. All efforts to quicken the soul of man, in order to bring about the change from mortal to spiritual consciousness, is richly rewarded. If we are not realizing a certain inner poise and satisfaction and an outer manifestation of harmony and supply, we are in some degree falling short of the requirements of the Divine Law. Prayer for light and willingness to receive it, evidenced in a receptive, alert attitude of mind, quickly enables us to make the adjustments.

When we feel the inspiration of the Spirit in our work and have the inner assurance that it is well done, we have the right to claim fulfillment of the Law of giving and receiving. Rich rewards follow all giving.

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It is apparent that you are not allowing the Spirit free activity in body consciousness. The Spirit works through the Word, and it is necessary that the student keep his mind centered in ideas of Truth. Join with us in this Word:

"I now let the Spirit of God in me have free activity in my lungs and throat. I am spiritual being, and am not subject to any lack of life. God is my life; I live in that life now, and inbreathe the inspiration of Spirit."

Through realizing that God is the Holy Breath, you will get a greater consciousness of God flowing in and through your lungs. Sometimes an idea of tightness in receiving ideas, or of closeness in money matters impedes the free circulation of the lungs. The abundance of God is Omnipresent. Claim it now.

SILENT UNITY HEALING

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

A BARRAGE OF PRAYER

The senate has passed a resolution calling for daily prayer in behalf of the nation, its fighting sons, its cause. It is proposed that men and women everywhere and of every faith pause at the hour of noon to pray.

There will be those who will speak scornfully of this proposal. Let them keep to themselves their unbelief. Millions of Americans will welcome the idea because it gives national expression to the truth that spiritual values are the supreme concern in this war and that spiritual forces must have their part in winning it.

In a little folder issued by some loop business men who have been meeting daily for prayer an incident is told of the early days of the war:

"When the telegram announcing the French victory over the German hordes at the battle of the Marne in September, 1914, was delivered to the English war department, Lord Roberts, who was in Lord Kitchener's office, said: 'Only God Almighty could have done this.' And Lord Kitchener said quietly: 'Somebody must have been praying.' "

The same folder quotes General Foch as saying concerning prayer: "We shall be saved by it, and it will not be the first time in this deadly struggle."

The brave soldier is rarely an unbeliever. He comes in such close contact with the stark realities of life and death that he feels the need of God. If these men, who plan their battles in terms of man power, of guns and

There is no power in evil nor the fear of evil. The fearless mastery and dominion of the Spirit frees and heals me.

I have left the "far country" of want: I hear the Father saying, "Son, thou art ever with me, and all that is mine is thine."

shell and airplanes, find place for prayer as a factor in fighting for a righteous cause, what civilian dare oppose his little three-foot shelf of intellectual doubt?

Some emphasize the objective value of prayer; some make more of its subjective value. The particular theory is of small moment. The vital thing is recognition of the spiritual significance of this great conflict. With a few exceptions, all of us, whatever be our creed, can find common ground here.—*Chicago Post.*

The foregoing, from the *Chicago Post*, is a fitting preface to the demonstrations of the power of prayer that follow. We who have for these many years been silent witnesses of the results of prayer in healing the sick and poverty stricken, and in all ways bringing wisdom and joy into the lives of men, are rejoicing because of the spiritual awakening that is evident among people everywhere.

For nearly thirty years we have been publishing in this magazine letters testifying to the mighty power of prayer and we know that God's arm is not shortened; he can do anything for one who asks in prayer *believing.*

The following extracts are from letters we have received without solicitation. We are not at liberty to give full address because we have not even asked consent of the writers to publish these extracts. We will cheerfully forward any letter of inquiry about any case. Address your letter to the initials given, adding town and state, and we will fill in the full name and forward it.

HEALTH

New York, N. Y.—I praise God that I am now able to see clearly without glasses. I had worn them for three years, being unable to do anything without them, not even eat my meals. I can now sew, read, etc., to the marvel of my friends. After receiving your letter I took the glasses off and left the rest to God, who never fails to help his children.—*B. M. C*

Galesburg, Ill.—I wrote you for prayers for my son who had an abscess near the brain. It was very painful and considered dangerous but the next day after writing you he was much better and in three days the pain had entirely ceased. He is now at work. I give God the praise.—*Mrs. M. A. R.*

Munderf, Pa.—I wrote you some time ago that I had bowel and womb trouble. I was very large around my hips and waist. I was in such misery all the time I could hardly wear my clothes. I thank the Lord that I am feeling fine, and I am getting more slender every day.—*M. W.*

Springfield, Mass.—Within two days from the time I last wrote you the intestinal hemorrhage stopped entirely, and has given no trouble since. All this I feel to be a direct demonstration of Divine Love, through the prayers of Unity and my faith.—*Mrs. G. S. W.*

Nelson, B. C., Canada—I wrote you for prayers for my husband for a rash that came out on his back. He could not sleep at night for the itching sensation. On the third day after my letter was on the way he arose in the morning and said, "My back did not itch all night." I told him that I had written to you for prayers, and he and I join in our thankfulness to God and to you that he is healed.—*Mrs. S. E. C.*

Deming, N. M.—I am so thankful to God for his blessings. Glory to his name. I realized the power of your spiritual ministrations in the nine cases of supposed small-pox that I reported to you. Out of the nine there was only one developed it. We were all right in the room with the individual.—*Mrs. M. F.*

Spokane, Wash.—Many thanks for your prayers for my baby. His recovery was complete.—*Mrs. O. M. G.*

Calhan, Colo.—Yesterday I wrote you for prayers for my arm and hand. This morning the hand is perfectly healed and I have been using it at the housework, and I also just finished playing the piano.—*Mrs. J. L. R.*

Chicago, Ill.—I have been cured by your wonderful prayers of a disease that I had for eight years. I went to the doctor that he might see me, and examine me again. I wanted to convince him that I had been praying, and had entered that Blessed Host of the Unity School of Christianity. He said it was a miracle, and that I must have had a guardian angel. He then asked me to pray for him. I am thankful to God and to you for the wonderful blessing. —*H. M. T.*

Lincoln, Neb.—Some time ago I wrote you and asked prayers for my father who was suffering from kidney trouble. He responded to the prayers very readily and immediately began to improve and now has no pain or symptom of the old trouble. I am thankful and grateful for your ministrations.—*D. L. B.*

Detroit, Mich.—I asked your prayers in behalf of my daughter, whom the doctors said had a bad left lung. The blessed proof of God's ever present power within came to us, and we have had a wonderful demonstration of its power to heal, if asked in faith, believing. It is something neither of us can ever forget.—*Mrs. L. W. K.*

Seattle, Wash.—My husband wrote you for prayers for me for a bad burn. Doctors wanted to graft skin on my breast and arms, but they healed in a week. I needed no other remedy than your prayers. My husband and I are both grateful.—*Mrs. H. B.*

Pasadena, Cal.—I wish to tell you of the marvelous help of God which I experienced last September. I fell down my stairs from top to bottom, cutting a deep gash under my left eye and badly mangling my left arm. I asked God to show me if any bones were broken or out of place, and in an instant I was seemingly taken out of the wrecked body into a glorious body, and I could move every part of my arm and hand after this revelation. I have my home open for Unity meetings and that evening the members of our class were to meet with us. I proved that where two or three are gathered together in my name, there am I in the midst of them. My shoulder had been as large as a child's head, and the distress was terrible, and every time I had attempted to rise I had fainted, but that night at one o'clock the distress was all gone. Many told me I would never use my arm again, but I am now doing my usual work. Praise and love I have for my God shall continually be in my mouth. He will do wonders for us when we trust him. —*Mrs. S. W. L.*

Three Rivers, Texas—I have a fine baby boy. I did wonderfully well through it all, and am so thankful. I praise Unity and want your blessings for the baby's future. —*Mrs. O. V. K.*

East Orange, New Jersey.—I thank you for your spiritual ministry. My eyes are perfectly well.—*B. G. V.*

Brookline, Mass.—My hearing is restored. Please accept thank offering in appreciation of what the Truth, through prayer, is able to do.——*E. M. H.*

PROSPERITY

Detroit, Mich.—I must tell you of all the wonderful things that have come to me through the power of the Spoken Word. After receiving the Prosperity Bank, blessings have just poured in upon me. Saturday evening at nine o'clock I went to the store and was gone about fifteen minutes. I left the lights burning, but had locked the door, and when I returned there was a basket upon my doorstep. I carried it into the house and in it was a most beautiful baby boy. We consider this a great blessing. We are thankful to the Father.—*Mrs. I. G.*

Los Angeles, Cal.—We have sold our business and our house. At the time I wrote you for prosperity prayers I was meditating much upon prosperity, and I learned many beautiful things. Money and even the things it can buy lost its value before the perfect Substance idea, and I feel that in the sale of my house I passed through one of my greatest lessons. I have been instantly healed of many seeming inharmonies, and I know that God is my perfect health and wholeness. My son is progressing very rapidly in school. Praise God! All things are possible to him that believeth. —*Mrs. K. J.*

Mica, Wash.—I have completed the transaction for which I asked your prayers, and I have heard nothing from the individuals who were going to bring suit against me. Thanks to God and you dear friends. Everything that I have asked for has been granted to me. It is simply wonderful! I now stand still and see the salvation of the Lord. —*Y. C.*

Los Angeles, Cal.—You gave your beautiful thoughts in my behalf, and sent me the little message that I carried in my heart, and pinned upon the wall of my room, "My justice cometh from the Lord, and I trust him to regulate all my affairs." This brought peace to my soul and all worry ceased. The full amount of the promissory note is received, and I praise and thank the Father, and am grateful to you for your loving prayers.—*Mrs. A. M. P.*

Webb City, Mo.—I wrote you for prosperity prayers. It is beyond me to express in words the results we have had. We got the house we wanted so badly, sold the popcorn machine we had been trying to sell for months, and bought some new things for the house that I had wanted very much. We are truly thankful, and praise God for leading us to the Unity teachings, and for all blessings we have received. God is indeed the Source of Unlimited Supply.—*Mrs. V. B.*

Seattle, Wash.—It is with a joyful heart I write you that the sale of the cottage for which I asked your prayers has been consummated. It was truly God's hand that led the people to the place. These people live within two blocks, but they did not know the property was for sale until one morning the lady was led to pass this way in going to the store. We think the sale was a wonderful demonstration, because we found out the day the deed was signed, that the people who held the mortgage were working to get the property, and that apparently was the reason our deals had always fallen through before. The Spirit of Truth led us this time, and we thank God that all is well, and for such friends as the Society of Silent Unity, and for your prayers. *Mrs. L. H.*

Alderson, W. Va.—I wrote you last November for prayers for both myself and husband for health and prosperity. I told you at the time, that my husband was greatly in debt; his health was being impaired and undermined by constant worry over his obligations, which in normal times, would have worked out all right, but the change in money conditions seemed to paralyze his every effort. The first month your prayers enabled him to get up and go down to his business. Since that time I am so happy to tell you that he has paid over $2,000 on his obligations, and we have lived. The demonstrations of God's power have been wonderful.—*Mrs. R. C. S.*

Pasadena, Cal.—I am thankful for the prayers given me by Silent Unity. I had used all my money, but fifteen cents, and did not know where I could get more before today. As I had not paid my room rent for two weeks, and my stock of food had almost been exhausted, I might have doubted, but I felt easy. I denied away every worry and affirmed my inexhaustible supply. I had thought I was going to a position in Los Angeles, and did not know how I was to get there, but that failed. On the day I asked for your prayers I was asked to nurse a sick woman in the house where I am, so I had my board and paid my rent. Yesterday I received fifteen dollars in a letter, and today my monthly check came. Tomorrow I go to Los Angeles. For all these blessings I thank and praise God!—*Mrs. O. A. M.*

Cumberland, England—I am happy to tell you that I am improving. Old fears are passing away. Since your prayers, my husband has twice had sums of money from unexpected sources.—*Mrs. F. L. H.*

BE YE TRANSFORMED

Camp Funston, Kans.—What understanding I have of the Truth is a wonderful help to me here in every way, as applied to seeming inharmonious surroundings and physical endurance. I proclaim Truth statements continually, and the results surprise me at times. I have walked for hours with little discomfort, carrying forty pounds of luggage. I tire slightly, but after ten minutes rest, feel better than before I started. We sleep only five or six hours each night, and as I eat less than before going into the army, I know it is the Spirit that is my endurance and my life. I have been soaked by the rain through all my clothing, and allowed it to dry on me, with absolutely no ill result. These things, to me, are real demonstrations, for they are the direct opposite of my former way of living. For this understanding, I have Unity to thank. If people knew what life in the army means in time of war, they would realize, too, that these are demonstrations of the power of the Lord. All these experiences have taught me not to fear to try to make demonstrations. I am simply forced to do beyond what I thought I could, and I find the reserve energy inexhaustible, and that it is easier to do a great deal than just a little.—*L. W.*

Honolulu, Hawaii—My brother, for whom I asked your prayers last year, and about whom I sent you one or two reports, is well, and he and his wife are very happy in their new life. He has been advanced in his work, and he is entirely changed. In every letter we have from him he praises God for his goodness and wants to do more for others to help them in the true way. I thank you for your prayers, and for showing me how to be of assistance to my brother in directing aright his thoughts, so as to bring the God-life in him uppermost.—*Miss S. E. H.*

Concord, N. H.—For all your loving prayers, and helpful thoughts and words to me, I thank you. My life is being more and more hid with Christ in God. I hardly know myself with all the love and joy that fills me, and still I know this is my Real self. Never will I forget your first words to me, "All things are working together for your good." It has all come true and I praise the Lord.—*Mrs. F. S. W.*

Dayton, N. Mex.—I can testify with I. M. M. in March Unity, page 271, that I have risen into the glory of Perfected Manhood in Christ.—*E. H. S.*

Santa Barbara, Cal.—It has been my custom in the

past to ask for your prayers regularly every month, but lately the truth was borne in upon me that I should depend more upon my own indwelling Christ for my demonstrations and overcomings. After taking this stand and making every effort to express my dominion and mastery, the light has come. I have made progress through earnestly seeking communion with God. I know now that I can stand alone, and I am glad. I rejoice that you are helping the world to know the truth of these words, "Where two or three are gathered together, there am I in the midst of them."—*Miss J. M. E.*

Butte, Mont.—Since the last time I wrote you there has been a wonderful change in my body. My friends pass me on the streets, and do not take me for the same girl. My lameness has been entirely healed, and I have never felt better in my life.—*G. P.*

Claremont, Ill.—Before you could have possibly received my letter those terrible pains began to let go, and in a short time I was realizing perfect health and have not had any return whatever of the trouble. I have begun to let go more freely of those things that are called "material," which sometime prove a snare to one's soul. I am looking entirely to God, for I know that he cares for me.—*V. L.*

San Francisco, Cal.—Writing for both my husband and myself, I give praise for the blessings received from the Father, and the spiritual help through Unity workers in his name. The salary was increased at the beginning of the year, and various illnesses have been healed. All this has been accomplished through relying on the One Power only. Also, there has been a definite increase in spiritual consciousness and a growing faith in the Father *within us*, to do the works. I could write many words of thankfulness and joy over the conscious growth of the God Power in our lives, but can I say more than is expressed in just knowing that "God is All?" You have been so patiently cheering and encouraging to us, that we are glad to pass the good news on. Every day brings new opportunities to be of service for the Master. To think right, to think according to impersonal Principle is the hourly effort of our lives, and it brings its own reward. All Love, All Wisdom, All Power attend your works.—*H. D. S.*

Madison, Neb.—I thank you most sincerely for the wonderful help you have given me through prayer to the Almighty Father. My domestic worries have completely vanished.—*Mrs. L. W. W.*

HELPED BY UNITY LITERATURE

North Woodbury, Conn.—Since sending for Prosperity Bank I have been prospered in a financial way far beyond my greatest expectations. Since reading and studying the teachings of Unity and the literature I have gained in understanding. The dark places have become plain, and I feel the Truth is making me free.—*Mrs. F. S. J.*

Fort Smith, Ark.—The Lord has blessed me and my home so much since I have taken up the study of Unity, and I am putting the Truth into practice every day. I am gradually growing stronger, and I praise God for his mighty blessings.—*J. M. H.*

Mt. Vernon, N. Y.—The literature you sent me was most welcome, and it has gone out where it was truly needed. I thank you, and may God bless you as it goes. A letter has just come to me from a soldier at the front in whom I am interested and to whom I gave some of your literature. I will quote from his letter: "Your letter and the book received yesterday, and words hardly express my appreciation of the kindness you have shown me. I have had more pleasure in reading the books you gave me, 'A Truth Student With the Soldiers,' than from anything else since I have been in France. The happiness it gives me is more than I can explain to you, for it is Truth, and that is what I want. Every story that Miss Huntley tells about is something that every boy in France should know and all my friends are reading these stories. What we need is Truth, Love and Divine Protection. The Lord is with us so we have nothing to fear. We have faith to go through this war for 'faith without works is dead.' The Lord answers all my prayers, and I know he is with me. I have been under shell fire, also gas, but I have nothing to fear." Praise God for the Truth that sets men free.—*M. B. H.*

Long Beach, Cal.—I am studying your Weekly Unity and I am enjoying it very much for it is such a help. I love to take the suggestions for meditation each day of the week. When little difficulties arise they are soon banished by the spoken Word of Truth.—*Mrs. J. W. H.*

Steilacoom, Wash.—I feel indebted to Unity for all my spiritual knowledge. The past six years have been especially fruitful and I can truly say, "My cup runneth over." Since I am slowly learning to walk by faith, I see greater rewards at all times, and my ability to give forth from my abundance is daily evidenced. The quick return no longer surprises me, for my heavenly Father is quick to answer.—*E. B. M.*

Lancaster, Pa.—In Unity for March, 1918, is an article, "The New Creature in Christ," by Ida M. Mingle, that interests me very much and shows me that I have been progressing in Truth without fully knowing it.—*M. M.*

FREEDOM

El Paso, Texas—I asked your prayers for my son for the drink habit and he has not drank for months. I thank God and you. I cannot do without my Unity Magazine. —*Mrs. C. W. W.*

Asheville, N. C.—I am indeed thankful for the peace and prosperity which we have had since I asked your prayers. My husband was a hard drinker and we lived in two rented rooms, but he does not drink any more and we have bought a home.—*Mrs. C. F. H.*

Birmingham, Ala.—Words cannot express the great load of care which the study of Truth has lifted from me. I was in despair, even thinking of taking my own life, but now everything is different. God lights my path and I long to carry the good everywhere.—*Mrs. E. T.*

Lincoln, Neb.—My experience with letting go of mortal mind is similar to the story Howard R. Driggs tells in his "Live Language Lessons" for children. He says: "Once, when we were playing cowboy, one of the boys threw his rope around the neck of a big calf. As the rope tightened, the calf reared and bawled; then broke in a wild run across the yard. His captor clung to the rope trying to hold the young steer. It was of no use. The animal leaped through the open gate, away they went around the orchard. We wondered why he clung on. In his excitement he must have imagined he was tied to the rope, for when they came plunging back into the corral, he called out in a pleading voice, 'Come and help me let go!' The words were hardly said when he tripped on something and tumbled head over heels." Mentally I had not let go of past experiences. I saw them in the same relations to myself as before. The physical seemed to be pulling me at such a rate that I could not let go. I did not want to go with the physical; I wanted to "corral" it. But not until I had tripped and tumbled did I realize that I was free; that there was no power in the physical but that which I gave it. Then my will asserted itself and I said, I will no longer serve the flesh or consider myself in bondage to it. I am now entering the peace and joys of regeneration. I have no fear of temptation and I am blessedly released.—*R. P.*

PROTECTION

Chisholm, Minn.—I have a nephew in active service in France. He was gassed last year, but has recovered and is ready to go back on duty again. Some time ago I asked him to read the 91st Psalm with me, and think of the promises in it. He wrote me he did not have a Bible, only a New Testament. So I wrote the Psalm that I mention, and sent it to him. This morning I had a letter from him. He said, "I have read the Psalm you sent and I think of it constantly. The promises are marvelous. I shall think of it always when I go up the line, or any other place, for there is danger everywhere here." This nephew told me about one battle he was in where one of the officers went into the trench and prayed while they were in action. He said the prayers were certainly answered, for in that battle no one in his division got hit but the officer himself and that resulted in his removal, and that when he was able to be about again he was sent to England and given a position there. The chaplain of the division my nephew is with believes in Divine Protection. This chaplain has been with this division from the very first, always in and out of trenches with the boys, and has never been hurt. He is the best liked man in the division.—*F. R. S.*

CONTROL OF THE ELEMENTS

Yewed, Okla.—I wrote you asking prayers for rain and a few days later we had a good one, for which we are very thankful.—*L. K.*

Staff, Mont.—Since writing you for prayers for rain we have had several fine ones. We are thankful to the Lord and to you.—*Miss B. E.*

Three Forks, Mont.—A few days ago I wrote you for prayers for rain, as the crops had begun burning and the outlook was very discouraging. The very next day it began raining and has rained more or less every day since. The ground is well soaked and the grain is looking fine. It was a wonderful manifestation of God's goodness.—*Mrs. J. T.*

Clayton, N. M.—The next day after I wrote you we had our needed rain. "Before they call I will answer."—*B. K. H.*

Portsmouth, Ohio—I asked your prayers for rain, as the crops looked as if they would be destroyed by the drought. Tuesday morning we awoke to find it pouring rain and felt that it was sent by God.—*Mrs. C. K.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave. (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States.....$1.00
Unity Magazine one year, in Kansas City, Mo..... 1.25
Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your renewal and mail it to us. We will understand that it is your renewal.

MOVEMENT OF TEACHERS SENT OUT FROM UNITY SOCIETY OF KANSAS CITY, MISSOURI

Frederick Elias Andrews, from Unity Society, will speak at the Boston Metaphysical Club, 212 Huntington Chambers, 30 Huntington Ave., Sunday, September 1, 8 p. m., subject, "Is Christianity Practical." Following there will be a two weeks' course of lessons given Monday, Wednesday and Thursday, afternoons and evenings, and a healing service Sunday evening, September 8. Mr. Andrews will remain in Boston for the purpose of organizing new centers and classes, and will conduct a training school for teachers and workers. His headquarters will be 90 Fenway, Suite 4, Boston, where he will be pleased to meet all who are interested.

The Unity Society of Practical Christianity in St. Joseph, Mo., holds services each Sunday morning at 11 o'clock, in the I. O. O. F. Hall, Seventh and Charles Streets.

The speakers from Unity Society in Kansas City will deliver lectures in the following order:

August 4, Olive R. Huston, subject, "Twenty-third Psalm."

August 11, Viva M. January, subject, "Rocks and Lighthouses."

August 18, George Huston, subject, "The Inner Urge."

Richard Lynch, who is delivering a series of addressess on the fundamental principles of Practical Christianity in St. Joseph, Mo., announces his subject, "Health, and the Healing Law," for Sunday morning, August 25, at 11 a. m., in the I. O. O. F. Hall, Seventh and Charles Streets.

Kate M. Nevill, who is spending a vacation in Kansas City, will open a two week's course of lectures at

Lincoln, Neb., beginning Sept. 15th, full outline of which will be published later. Miss Nevill will go from Lincoln to points in Oklahoma, where she will continue activities as demand is made for instructions in the application of the Principles of Practical Christianity. Oklahoma points now contemplating a course of lessons by Miss Nevill, should communicate at once with the Field Department, so that definite arrangements may be made.

KANSAS CITY, MISSOURI

NEIGHBORHOOD MEETINGS

A need has been felt in Kansas City for Unity neighborhood meetings. Each district will be organized and have meetings of its own one night in the week. The first district, which includes part of Roanoke and Westport, was organized Tuesday evening, July 15, at the home of Mr. and Mrs. J. I. Wallace, 4205 Mercier. A president and secretary-treasurer were elected and it was decided to have a meeting each Tuesday evening at some house in the vicinity. Mrs. Viva January will conduct the meetings in this district. Other neighborhoods will be organized this fall.

THE MEN'S UNITY EXTENSION

The men members of the Unity Society of Practical Christianity, Kansas City, Mo., have organized themselves into a body and have chosen for their name "The Men's Unity Extension." Their purpose is to become a working body in the Society, and to in every way possible further the work of the institution. The men are enthusiastic and are taking hold of the new work with interest. All men interested in this organization and wishing to become members, should hand or send their names to the Secretary, 913 Tracy Ave.

THE WOMAN'S AUXILIARY

One of the chief factors in the growth of the Unity

Center is the Woman's Auxiliary, which meets the last Friday of every month.

In the last year this Society has grown nearer to its ideal and motto, "Loving Service," than ever before. In the early days of this organization, it was known as the "right hand" of the Board; later it was advanced to the "heart" of that body, and in consideration of the work now in progress, it might be called the "backbone" of the Unity Center.

Our share of the building of the new Auditorium was five hundred dollars. We have also pledged five hundred dollars to the organ fund, three hundred and fifty of which has already been raised.

Many new names are being added to our membership, and our success is growing with each year.

We look to God for all good things, and give thanks continually.

A LEGAL TRANSFER OF THE UNITY PROPERTY

DEDICATION

WHEREAS, the undersigned are the legal owners and holders of all the capital stock of Unity School of Christianity, and corporation of Missouri; and,

WHEREAS, we have by good management largely increased the number of members and adherents of the School, and have also made material progress and gains for the corporation; and in accomplishing this result have been aided and encouraged by the many members enrolled and adherents of the School.

NOW THEREFORE, KNOW ALL MEN BY THESE PRESENTS, that we, Charles Fillmore, Myrtle Fillmore, Lowell Fillmore and Royal Fillmore, the undersigned, being desirous of firmly establishing, further promulgating and of perpetuating the principles and teachings of Unity School of Christianity as the same now are established and taught by us and expressed in the printed books, magazines and pamphlets issued under our direction or with our approval, and as these principles and teachings may be added to or corrected from time to time; and desirous of being helpful *generally* in all matters pertaining to education and in fixing high and

broad ideals and standards of correct living and thinking for all persons, and *more particularly* for all persons who are now or may be hereafter enrolled on our books as members or adherents of the School aforesaid,

DO NOW DECLARE that we hold all our right, title and interest in said corporation (represented by said capital stock) in trust, and dedicate same to be used to carry out the purposes herein expressed and referred to, so that all persons who now are or may hereafter be members and adherents may, while so enrolled and upon proper application, receive the benefits of all the principles and teachings and other help that the School can give; reserving, however, to ourselves and our successors the right to manage and control the business and properties, and to a reasonable compensation for our time and services, and to name our successors who will carry out the purposes herein declared.

IN WITNESS WHEREOF, we have hereunto set our hands and seals this 3d day of August, 1918, at Kansas City, Missouri.

Charles Fillmore (Seal)
Myrtle Fillmore (Seal)
Lowell Fillmore (Seal)
Royal Fillmore (Seal)

The foregoing is a document the execution of which has long been contemplated by the legal owners of the financial interests of the Unity work. When the business was incorporated a few years ago everything was transferred to the company by the owners, Charles and Myrtle Fillmore. Then there had to be stockholders and officers to comply with the corporate law, so those having the business in charge, Charles Fillmore, Myrtle Fillmore, Lowell Fillmore and Royal Fillmore, became the stockholders. But their intention was to give outright all their interests to the Society to be used for all time for the benefit of its members. Legal authorities differed as to how this could be done and it has been in abeyance for over a year, until the foregoing plan was proposed and accepted.

We trust this will answer the often received inquiries from our members as to the legal ownership of the Unity possessions. We have worked for thirty years building up this Society and have given all the

fruit of those years to the spread of this gospel. Counting both property possessions and good will, this represented a gift of over half a million dollars. All we have retained is the privilege of managing the affairs of the Society until such time as others are raised up who are competent to carry it forward to its ultimate as a world educator of Practical Christianity.

THE CONTEST

Our call for special testimonies of the good received from Unity literature has far exceeded our expectation and it is going to take some time to select the twenty best. The contest closed August 1st, in accordance with the original announcement.

We have three boxes full of letters and they are all fine. How we shall ever select the *best* is looming up for settlement. Pray for us.

SOLDIERS' LITERATURE FUND

The Publisher's Note, in reference to the "Soldiers' Literature Fund," which appeared in the June Unity Magazine, referred particularly to financial contributions to defray the expense of publishing and distributing Unity literature to the Soldiers' Camp Libraries. Should our readers desire to send the Unity Magazine to the soldiers they should comply with the "notice" appearing on front page of the magazine, and send them direct.

Would you care to have us send you six assorted recent issues of Unity Magazine? The only charge made for the valuble reading is for the expense of mailing them, which is ten cents. The magazines sent will be ones taken from our surplus files, and will therefore be our choice. If you want the six magazines, send a dime (or ten cents in stamps) and we will mail you an assortment.

A complete list of all Unity publications will be sent free of charge to anyone requesting it.

NEWS FROM TRUTH CENTERS IN OTHER CITIES

NEW YORK CITY, N. Y.—The society of the Inner Life, 28 west 72d street, Mr. Walter N. Weston leader, has called Mrs. Lydia Collins, formerly with the Unity School of Christianity in Kansas City, to be an associate worker. Sunday services: 11:15 a.m., Mr. Weston; 8:15 p.m., Mrs Collins. Meetings Mondays and Thursdays at 3 p.m. and on Wednesdays and Thursdays at 8:15 p.m. Phone Columbus, 5522.

LOS ANGELES, CAL.—The Unity School of Christianity has secured larger quarters for all of the meetings of the School. Services are held in Hall 210, Columbia Trust Bldg., 313 West Third St. The room is open every afternoon except Sunday, from 2:00 to 5:30. Meetings as follows:

Sunday, 11:00 a. m., Address, Emma H. Luke; 7:45 p. m., Praise Meeting, First Sunday evening of each month. Wednesday, 3:00 p. m., Good Words Club, Emma H. Luke; 7:45 p. m., Healing Meeting, Beulah M. Anderson. Thursday, 3:00 p. m., Course of Lessons in Truth, Clarinda C. Pier; 7: 45 p. m., Address, J. Frank Hazelton. Friday, 7:45 p. m., Concentration Class, Emma H. Luke. Beulah M. Anderson, Teacher and Healer, receives patients at her home, 1238 W. Fifty-first street. Phone Vermont 4063. Emma H. Luke, Teacher and healer, receives patients at her home, 1127 West First street. Phone Pico 3129. Patients received every afternoon at Unity Headquarters.

VANCOUVER, B. C.—The Unity Society of this city is holding meetings at the Fairview Theatre, Granville St., near Sixth Avenue, each Sunday morning at 11 o'clock. There is a Sunday school connected with the work of the Society, and a Booster Club has been formed. Miss Martea Gould Powell is the speaker at the Sunday meetings. For further information con-

cerning the work of the Society call upon Mrs. J. A. Stewart, 2208 Cypress St.

HURLEY, N. MEX.—Mr. Herbert T. Shaw has opened a free reading room at his Studio, where metaphysical literature, including Unity School publications, may be found.

SALT LAKE CITY, UTAH—The Unity Center, Mrs. A. K. Myers, leader, wishes to call one of the Field Lecturers from the Unity School of Christianity in Kansas City, Mo., to give a series of lectures and lessons on Practical Christianity. There are a large number of readers in Salt Lake City, and if all would coöperate with Mrs. Myers it would be possible to accomplish a good work. For further information call upon Mrs. Myers, 639 S. 2d St. East, or phone Hyland 3140 M.

PHILADELPHIA, PA.—The following is a list of the various Centers in this city: Truth Center, 1328 Walnut St., Mrs. M. L. S. Butterworth, leader. Rooms open daily for reading, healing and consultation. Lessons and lectures are given on Practical Christianity. The Germantown Center, 6043 Germantown. The Unity Truth Center, Presser Bldg. Annex, 1713 Sanson St. The New Thought Book Shop, 1524 Chestnut Street.

PITTSBURG, PA.—The office and healing rooms of the Ministry of Truth have been moved to suite 21 and 22 Blair Building, No. 12 Federal Street, one block from the North End of the Sixth Street bridge. Private interviews, treatments and lessons from 1 to 5 p. m. daily. All Truth seekers in city and vicinity are invited to call, get acquainted and assist in arranging for a greater work. Unity literature kept in stock. W. L. Peters, teacher and healer.

NORWOOD, OHIO—A new Unity Center has been organized in this city by Mr. W. J. Holt. Meetings

are held Sundays at 3 p. m. in Moose Hall (formerly the old Baptist Church). A goodly number attended the initial meeting and much interest and enthusiasm was manifested. Unity readers in this city and vicinity will do well to attend and lend their support to Mr. Holt.

GERMANTOWN, PA.—Mrs. Constance Gummey has been elected president of the New Thought Center, 6043 Germantown Ave., place of Mrs. Butterworth, resigned.

WICHITA, KANS.—Mrs. Laura Edwards, 1007 West Douglas Street, invites Unity subscribers and Unity friends, and all who are interested in Practical Christianity, to meet at her home Wednesday, August 7th, at 8 p. m., to organize a Unity Study Class. Mrs. Edwards trusts that later on the class shall be strong enough to call a lecturer from Kansas City Unity School of Christianity, who will give a series of lectures and lessons and merge the Study Class into a Unity Center.

A WORD FROM SILENT UNITY

People writing to the Silent Unity Department for prayers, or advice in spiritual unfoldment, should sign their name and address in full, if they desire a letter in return. Every case is taken up in prayer when it is received, but quicker and better results are obtained when a systematic method of coöperation is established between us and the writer. However, if you desire prayers and do not, for any reason, wish to sign your name, be assured that we shall gladly unite with you in speaking the Word. We know that the Christ of God in you (your Real Self), will be manifeted in perfection of health, prosperity, happiness and spiritual satisfaction.

When telegraphing to Silent Unity for prayers be sure to give your street number. This will enable us to send a return wire if the case requires it.

WHAT ONE READER THINKS ABOUT TITHING

Dear Unity—I know there must be some readers who, like myself, have been waiting until they could send a larger offering for help received through your Society. I have decided to send an offering each week, no matter how small it may seem and to increase it whenever I can. This need not interfere with offerings sent at other times. We all give something when we attend church, and as Unity has become the great church of my life, and the means by which I have attained lasting help and benefit, I feel it is my duty to give as freely as I can for the assistance I have so freely received.

I was inspired to begin this method of tithing after reading the article, "The Grace of Giving," in the July Unity Magazine. When the postman handed me my copy, I was thinking strongly of telegraphing Silent Unity for prayers for my husband, but after counting my money I found it would take all that I had to pay for the telegram and leave nothing to send to the Society. I gave up the idea and got out some of my statements of Truth, all of which I keep and treasure highly. After holding Silence until late in the night, my husband began to feel relieved, and the next morning was able to get up and take a walk. He had not been out of bed for three weeks previous to this time. I believe most of us spend too much time looking around for something to lean on. The thought came to me that after two years of constant study of Unity literature and correspondence, I surely could do something for myself. I know that should I reach out my hand for help again, your strong arm will meet me half way and lift me up as it has done many times before.

I am going to start tithing by sending twenty-five cents this week, with the belief and trust that I will be able to double and treble it soon. If others, having the

same attitude, would send their tithe each week to help spread abroad the tidings of Truth, I am sure both the giver and Unity would be abundantly blessed.—*Mrs. Tom Louie*, 1163 E. 11th St., Los Angeles, Cal.

ATTENTION! HOW DO YOU WRITE YOUR NAME?

A change of consciousness often suggests a change of name. We rejoice in the change of consciousness of our readers, but because we have a card record of all who write us for prayers, we cannot always rejoice in the change of name. If you have been writing us under the name of "Mrs. John Jackson," and suddenly come into the realization of individual identity as "Mrs. Mary Jackson," kindly inform us that you were once "Mrs. John." Often when people change their address, they change their signature. This is perfectly natural as the idea that brought about the change of address is also responsible for the change in the name, but in writing or wiring us from the new address, kindly mention your former address. If you should wire or write us when away from home, be sure to give your permanent address, else we will make out a new card for you and carry you along as a new reader.

For example, the name Smith appears in our records about seven hundred times. This means that we have seven hundred people by the name of Smith before us for reference whenever that name comes in, and unless the name is written exactly the same each time, information may be listed on the wrong card, and confusion invited. *It is therefore absolutely imperative* that people who write or wire for healing give us their present name and address, and former name and address if a change in either has been made.

We thank our many friends for writing their full name and address at the top of the first page of their letters to us, as suggested on our Silent Unity letter

head. This establishes a closer identity in the healing ministry, and also enables us to keep the records clear in your case.

The Divine Order and Harmony of the Spirit is now established in all our activities and affairs.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Mrs. Laura Edwards, 1007 West Douglas, Wichita, Kansas.

Mrs. Earl W. Gooding, 672 Spring Street, Atlanta, Georgia.

Mrs. E. R. Downer, 1125 East 43d St., Chicago, Ill., care of G. E. Willey.

Mrs. E. N. Eaton, Colfax, Cal.

Mrs. Elmer Keys, 306 Holmes St., Lansing, Mich.

Mrs. Howard Davis, 1003 N. Broad St., Elizabeth, N. J.

Mrs. A. N. Lincoln, The Liniakea, Alaska and King Streets, Honolulu, T. H.

Lillian F. Mithchell, Tuttletown, Cal.

"I have now the abundance that belongs to the kingdom of God, and I know that the Father who distributes this abundance is only waiting my recognition to furnish me with such supply there will not be room enough to receive it."

A NEW SERIES

Gathered together under the title of "Unity Prosperity Series" are three booklets that explain some important laws that govern Prosperity, Opulence, Success, and true riches.

At present the series will contain three booklets, but from time to time we will make additions so the set will be a complete Series on this subject. All forthcoming booklets will appear in the same uniform binding as each of these three.

Those desiring the present series may order it at this price: fifty cents for the three booklets; single copies each 20 cents. The following is a partial description of each booklet:

PROSPERITY AND SUCCESS

By Sophia Van Marter

Author of "Faith That Removes Mountains."

Success and prosperity are the result, the manifestation of superior ability. Every man and woman is naturally endowed with this ability, but through lack of understanding many fail to realize prosperity. This helpful booklet contains simple instruction for those who desire to know more fully how to demonstrate abundance, and it really meets a very great need in supplying the primary instruction for the realizing of success and prosperity.

In a manner unusually attractive, Mrs. Van Marter tells a number of incidents how the people in the practical world are applying this teaching. Read the first and fundamental steps in demonstrating prosperity and success as given in this booklet, clearly and with understanding. A brief outline of the contents follows:

The Source from which we may draw whatever we may desire—Our Kingdom, our treasury, our supply—Large fortunes—All real ability is based on spiritual understanding—How to overcome poverty—How

to succeed—Abundance of supply— Overcoming circumstances—Ideals are necessary—Satisfaction.

"Prosperity and Success" is bound in Antiquarian cover, designed in bronze. The paper is toned antique book, and the type is large and clear. In Prosperity Edition with handmade envelope. Price 20 cents.

WEALTH AND WISDOM

by JENNIE H. CROFT

The complete title of this new booklet is "Wealth and Wisdom *Through Mind Action.*" Wealth, like every other manifest thing, is an attitude of mind. To attain wealth, the proper mental activity must be maintained until the entire mentality is impregnated with the consciousness of riches.

At the close of each chapter there is given a valuable affirmation for meditation. These thoughts release the power contained in the words, and the mind quickly takes hold of that power and establishes a consciousness identical to that of its source. As a result unlimited success and prosperity become manifest.

Bound in a paper cover to harmonize with "Prosperity and Success," and inclosed in a handmade envelope. Price, 20 cents.

GIVING AND RECEIVING

By CHARLES FILLMORE

The conception of God's infinite substance and the manner in which one may acquire this substance and bring it into visible manifestation is dealt with in this booklet. Giving is as great a problem as receiving. One must first learn to give, then the receiving comes automatically. One must learn to give, not as charity, but as described in this wonderful little booklet. Printed on good book paper in large, clear type. Art cover in two colors on artistically designed Antiquarian paper. "Giving and Receiving" is inclosed in a handmade envelope. 32 pages. Price 20 cents.

BRICKS IN NEW UNITY BUILDING

Montpelier, Vt.—Seal my name to "one brick;" weave my substance into the "House of the Lord," and quicken my heart to the presence of Christ. I would open every avenue in my being toward the "Central Light." I would clear every pathway of all obstruction to that "Light;" and I would hold my purged heart to catch and reflect it throughout my being and environment. Your school has brought me to the dawn. Bring me to the noontide of his Presence. Give me light and more light and more.

May your sun increase. May the light of your "House" flood the world with its glory. May your "Foundation in Christ" bud and blossom and fruit to the feeding of the nations and the redemption of all people.

I am glad to have had a part in the building and to have received a measure of the grace of the Supreme Architect. May his face be the Light within your sanctuary now and forever.—*J. B. E.*

Duluth, Minn.—I enclose four dollars, the balance due on my Brick Motto: "Universal Love works with me, by me, for me and through me." I am also sending a few stamps to help out with cost of mailing. I must do something in return for all the blessings I am receiving through your Unity literature. God bless you and your work.—*P. S. P.*

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the *Unity Magazine* wapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. *Unity Magazine* is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the change of address at an early date.

SOCIETY OF SILENT SEVENTY

"The Lord appointed seventy others."

The Silent Seventy is the department of Unity work organized for the special purpose of distributing literature. It developed out of a growing demand from our readers for literature to pass on to others. This department of our work is founded on the incidents related in the tenth chapter of Luke, when "seventy others" were sent out to teach and heal. Members of the Silent Seventy receive and distribute pamphlets and sample copies of our magazines. These members "abide in every city and place."

You who have been benefited by the study of the Truth which sets free, and who desire to help others to see the Light, are invited to join the Silent Seventy and take up this work. There are no membership dues; however, freewill offerings are welcome. Write the secretary for bulletin and further information.

Each month we will publish a testimonial from a member; this month we give the following:

Worcester, Mass.—I am more enthusiastic than ever. I have made many new friends through the distribution of Unity literature. For a while at the beginning of the year, I was overstocked with tracts. It occurred to me to carry an assortment when I went marketing. I don't know why it is, but perfect strangers will approach me, and after a few remarks about the goods for sale, pour out all their troubles. It used to annoy me exceedingly to be hindered about my errands, but now I welcome every interruption; it gives me a chance to tell them about Unity and to distribute the pamphlets. Of course, I have never seen some of these people again, but a few have afterwards met me on the street and told me how much help they have received from reading the literature; so I feel that my time has not been wasted.

I have five cousins and an adopted brother actively engaged in the war. I have been sending them my Unity Magazines as soon as I was through with them, and in my letters I enclose a tract or two. The boys like these teachings, and are literally clamoring for more now; they have written home, praising this literature, so I am now going to send some to their parents.—C. *F.* C., S-70 No. XX-24.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in September Unity Magazine:

CLASS THOUGHT

September 20 to October 20, 1918
Held daily at 9 p. m.

"I will fear no evil; for Thou art with me."

PROSPERITY THOUGHT

September 20 to October 20, 1918
Held daily at 12 m.

"The Lord is my Shepherd: I shall not want."

Lets just be glad.
So many joys are given
To us each day and moment that we know.
For you and me the blue sky arches over,
For you and me the slender daisies blow.
Lets just be glad.

HOW TO ADDRESS LETTERS

Address all letters to
UNITY SCHOOL OF CHRISTIANITY,
10TH AND TRACY AVE.,
KANSAS CITY, MO.

Add here the department whose attention you want, as
Publishing Dept.
or Silent Unity,
or Silent Seventy,
or Good Words,
or Editorial Dept.

Do not write to individuals if you want a quick response. They may be absent and your letter will be delayed.

"Blessed is he that hath found his work." And thrice blessed is he who, having found it, puts something of himself in the task before him. For such a one thus becomes a Creator—he becomes one of the gods."
—*Advanced Thought.*

DO YOU KNOW A SOLDIER IN THE TRENCHES

Do you want to keep him from harm? Do you want him to know and understand the power of the protecting Word? Do you want him to come back after the war, unsoiled in soul by the terrors and temptations of that hard life?

If you do, you will be interested in what is written here: If every boy in the trenches, or in the navy, could realize the truth of the words in the Psalm, "I will fear no evil, for Thou art with me, Thy rod and thy staff they comfort me," it would be a glorious victory over fear. To realize the presence of God, a man must learn the true character of God. He must be able to comprehend God as Spirit, all powerful. He must understand his relation to God and the wonderful power of the Word.

Unity Magazine and *Weekly Unity* will help the boys to understand these things. They will fill them with a new trust and courage. We suggest that you send one of the magazines to them for one year.

The dollar that you pay for this is insignificant compared to the comfort, the pleasure, the assurance and the strength that they will bring to them. With your subscription we will send the boy, free, a copy of "Bulletproof Soldiers," a booklet which tells how a London Doctor protects British Soldiers from harm. We will also take your boy up for protection in the prayers of the Silent Unity Society and

write him a letter stating that a friend over here is sending him *Unity Magazine* or *Weekly Unity* and a copy of "Bulletproof Soldiers," and that we are praying for his safety.

Fill out the blank below and send it at once to Unity School of Christianity, Tenth and Tracy Avenue, Kansas City, Mo.

Dear Friends:

I am inclosing $1.00 for which please send *Unity Magazine* or *Weekly Unity* and a copy of the booklet, "Bulletproof Soldiers," to the boy whose name appears below. Also please enter his name on the Silent Unity list for Prayers for Protection.

Soldier's or Sailor's Name is:

.....

Address .....

.....

.....

My Name is.....

Address .....

City..... State.....

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

THE HEALING LAW

There is a great underlying spiritual law in the universe that the average man knows little about. This law controls your health and happiness. The law is that thought has its direct effect upon health. The law is no respecter of persons. Everyone may use it for good. Jesus used it. His disciples used it. People today are using it. You may use it.

The book, "Christian Healing," by Charles Fillmore, was written for the purpose of helping students to understand and apply this law in the right way.

The author of the book tells many truths that he has learned about the working of the Law, during more than thirty years of practical experience in teaching and healing.

Every student of metaphysical healing should own a copy for study and reference. It is also good for those desiring to keep themselves well by use of the healing law.

There are twelve regular lessons in the book, with working statements accompanying each, besides other helpful chapters on the following subjects:

How Microbes Are Made; The I Am in Its Kingdom; How Shall the Dead Be Raised? The Development of Divine Love; The Ministry of the Word; Ye Must Be Born Again; Obedience; The Church of Christ; The Lord's Body; The Restoration of God's Kingdom; How Mental Healing Is Done; Sample Treatments; Six Days' Treatment Instruction.

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover, is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50; Trench edition for soldiers, khaki binding, price, $1.50; handsome limp binding, $2.50.

UNITY SCHOOL OF CHRISTIANITY
TENTH AND TRACY AVENUE, KANSAS CITY, MISSOURI